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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 23, 1842. VOL. XXI.—NO. 17

RELIGIOUS MISCELLANY.

PURITY OF HEART.

We take pleasure in extracting the following passages from a Sermon on this subject by the late lamented Dr. Follen, whose works, including an interesting Memoir of his life, have just now been published.

The sentiments of the whole discourse are in perfect union with the pure spirit of the excellent writer.

"Blessed are the pure in heart;' this is a precious saying to all, but more especially to the young. In the spring-time of life, while the morning dew of innocence is fresh upon the soul,—while the heart feels so rich in its native treasures, and fancies them inexhaustible, and would not exchange them for all the shining wealth which the cupidity of man has conjured up from the depths of the earth and of the sea,—then is the time to consider the condition on which the possession of these inward riches depends. Yes, the golden dream of youth, exulting in the fancied possession of unbounded wealth, is not an illusion, but a reality. Yes, my young friend, the unfathomed mines of faith, hope, and love, which lie embedded in the innermost parts of your being, are inexhaustible; and you are the legitimate heir, the rightful possessor of all this wealth. The crown of life is yours as long as you retain one jewel, the worth of which far exceeds every other possession, even the crown diamond of the kingdom of heaven. Hope, faith, and love, the angels of God, are ready to minister to him who resists the attacks, and spurns the golden promises of the tempter; who resolutely and gladly foregoes the kingdoms of this world with all their glory, content to have for his portion nought but the blessing which God has reserved for the *pure in heart*. 'Rejoice,' then, we would say with the preacher, 'rejoice, O young man, in thy youth!' Fear not to take the full cup of earthly joy, if it be consecrated by that divine blessing. But if thy heart be not pure, the wine of the altar shall turn into poison, and thou shalt drink condemnation from the cup of life. The light of the soul is the heart; 'if, therefore, the light that is in thee be darkness, how great is that darkness!'

I have said that among the beautitudes revealed in the Sermon on the Mount, purity of heart holds out peculiar charms to the young. They are attracted by the superior charms of moral beauty, even the beauty of holiness, which is but another name for purity of heart. But the transcendent beauty of goodness is felt not only by the young. The heart never grows old. Purity of heart is not an acquired habit, a mere vestment of the soul that belongs to any particular season of life; it is the soul itself in its native simplicity. It makes the full-grown man receive the kingdom of heaven as a little child; it makes old age the beginning of celestial childhood.

Blessed, therefore, blessed indeed are the pure in heart; and the principal cause of this blessedness is expressed in the last words of our Savior's declaration, 'they shall see God.' Do you ask, my friends, what is meant by these words? The silent lake, undisturbed by the winds, and unsullied by storms and torrents, reflects the sun, and all the starry hosts of heaven; thus the heart, undisturbed by the vanities of this world, and unsullied by selfish passions, reflects, in its deep and silent mirror, the spiritual world, and the Father of spirits. The pure in heart alone are able to see God in nature and in man. While the selfish and impure mind sees in nature nothing but a mass of things which have no worth to him but in exact proportion as they serve more or less to gratify his appetites and promote his earthly interests, the pure in heart rejoice in discovering in the shell on the sea-shore, and in the wild flower, as in the mighty ocean and the starry fields of heaven, in the whole and in each particle of this immense system of worlds, the traces of divine perfection. Still more, the pure in heart alone have eyes to see what is divine in man. A great knowledge of the world, and familiar acquaintance with its conceits and vanities, may enable a man to scan and trace in the actions of others every selfish motive, however concealed. And this penetration of a man of the world in descrying the faults of others, may be improved by his own experience in depravity. And yet, all his sagacity may not enable him fully to conceive and appreciate one disinterested action, one deed of true kindness, however simple. Singleness of heart is revealed only to the single-hearted. He alone, who, amidst the false splendor and the spoiled judgment of the world, has preserved the clear eye of childhood, is able to see God in man; to see him in the ready frankness and loving confidence of the child, in the devoted parent, in every act of self-denial and kindness, in every virtuous effort and pious emotion, in every feature of the human character, which shows forth the divine original in whose image we are created.

But the pure in heart see God not only in his creation, in nature and in man; they already begin to enjoy a more intimate perception of God himself. When the soul, absorbed in devotion, dies to the cares and pleasures of this world, to live to God alone,—in these blessed moments of holy communion, the deepest chords of our being begin to vibrate and resound with the breathings of the Spirit whose breath first called us into being. It is then that we think, and realize the thought, that the soul of man is made to be a temple of the Lord, and that the Lord is in his temple. Although the eye of our mind is yet too weak to fix itself steadily upon the sun of the spiritual world, yet we have a glimpse, a blessed anticipation of that perfect vision, when we shall see him face to face, and know him even as we are known.

I have endeavored to show you, my friends, what purity of heart is, and in what that blessing consists, which the Preacher on the mount has pronounced upon the pure in heart. I have shown, also, that God, who, through the voice of his Son, has promised to the pure in heart that they shall see him, has given to each one of us the power to keep the eye of the mind pure, that it may behold the God of infinite purity. It is in our power 'to keep ourselves unspotted from the world;' to fortify our souls against the alluring influence of those enjoyments which unfit us for true happiness; to have, at all times, 'a conscience void of offence toward God and toward men.' Then let us listen to the guardian angel within us; let us obey the faithful intimations of conscience. Conscience is the eyelid which God has placed over the eye of the soul to guard its holy crystal from impurity. May those who are conscious of unholy desires, consider that they must soon appear in the presence of Him whose eyes are too pure to behold iniquity;—nay, that they stand in his presence now, convicted and condemned by their own conscience. Cease, then, to do evil; learn to do well. Pray that the fear of God may come upon you, to turn your souls from sin and misery. Pray that that fear, which is the 'beginning of wisdom,' may lead you on, till it give place, at length, to that nobler and holier principle which 'casteth out fear,'—that principle, which the disciple whom Jesus loved has declared to be the characteristic of the children of God. 'Every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for GOD IS LOVE.'

Again, in an interesting discourse from Matt. ii. 18.

'There is not one amongst us, my friends, in whose faithful memory the words of my text have not raised the well-known form of some intimate friend that sleeps in Jesus. For the dead we have always with us, being enshrined in our hearts; so that when we say the places that once knew them, know them no more, we except one place that is consecrated for ever to their blessed remembrance. Now the truth and the lesson that I would impress upon every heart is chiefly this, that we should learn to think of our departed friends not as objects that have been and have ceased to be; but to live in the faith that they are and ever will be essentially the same beings, carrying with them into another state of existence the same nature, the same character, the same undying love. For there is a meaning in those words of the rich man, whom Jesus, in the parable of Lazarus the beggar, represents as forgetting for a while his own torments in his tender concern for the five brothers he had left behind in his father's house. If such affection be found in hell, can it be wanting in heaven? So strong was the conviction of the immortality of our affections on the mind of Jesus, that when he was preparing his disciples for his own approaching death, he not only told them, that after a little while they should see him, and that wherever he was they should be also; but when they were taking their last meal together, he said 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

It was not the fruit of the vine that ripened in the valley of Sorek, or on the hills of Gilead, of which the Savior promised to partake anew with his friends in his Father's kingdom; it was the cup of pure affection passing from heart to heart, which is the true wine of communion in the upper as in the lower temple. This is the feeling which should enter into all our thoughts of departed friends; this is the feeling with which we should look upon them while they are with us. It is the conviction of the immortality of our affections that enables us to look upon the dead and the dying with the same calm assurance with which we take leave, or await the return, of a friend, who leaves us in the morning to return to us before night. We are equally certain that when we meet we shall know each other again; we are more certain that we shall meet. For while we are waiting for our returning friend, before night the swift foot of death may overtake him on his way. But when the evening of all days has come, the way that leads to the house of our common Father, the great highway of all nations and generations of men, is safe and well known to those who have learned to walk by faith.

We do not know, while we are able to enjoy the presence of our deceased friends only in our own fond remembrance, whether they themselves are permitted to be near us, as the unseen witnesses of every action, every word, every thought of ours. It may be, that they, in another state of existence, are subjected to the same discipline of separation in which we are to pass the remainder of our days on earth. But whatever be the ordination of Providence with regard to the souls of the departed, the use of the discipline to which the living are subjected, is certain and clear. It is good for the child, now and then, to be absent from his parents, if it were for no other reason than that it may learn from its own experience, that true affection does not depend on the bodily presence of our friends. Temporary separation is the test which the refiner of our hearts employs to separate true from false affection. The fiery trial that purifies the genuine, consumes the spurious ore. A friendship that cannot endure the trials of separation to which it is exposed in this life, cannot be expected to go with us into eternity. It is true, the pain of separation is great in proportion to the greatness of our love; but it is equally true, that with the growth of our affection increases our faith also in its constancy, and, consequently, our strength to endure the pain. It is the consciousness of a power within us that enables us to lay down even our lives for our friends, which converts our hope of the immortality of our affections into a faith that is all but vision. This faith is the foundation of true Christian friendship. Those whose hearts are bound together in this faith, when the hour of separation comes, though one of them may have the prospect of a long life, with its various trials before him, while the other stands in the very sight of death, are able to take leave of each other with the joyful assurance,—it is but a little while,—and we shall see each other face to face,—to separate no more.'

For the Register and Observer.

ACTING THE TRUTH IN DAILY LIFE.

'If a better systems thine
Impart it frankly, or make use of mine.'
Horace, Epis. i. 6.

What is truth? asked Pilate, and as appears from the record never waited for an answer. I repeat the question, not with any reference to disputed philosophies nor rival faith, but with my eye upon the position which every man holds in society, and the requisitions of his daily life. Nothing is more common, than a protest against the falseness of society. It would seem as if the very infant in your arms, might see how this is the one sin, which underlies all others; but it is not my purpose to lend my voice to this outcry. The common complaint is, that of every man against his neighbor,—the complaint which I have to enter is that of every man against himself. Few of us, have thoroughly searched our own hearts. Man after man, devotes himself to the study of his race, and never dreams that open to his own eye, is the epitome of all its good and ill, in his own soul. Know thou thyself, and knowing this, know all, vain seeker—He, who has dissected his own motives, has tasked his own candor, can judge most fairly of the motives, and the candor of the world. I have observed that they who complain oftenest and most loudly of the idle words men speak, are they who give these idle words their currency, who endure falsehood for the many, by accepting it themselves. I stand amid the throng of men. i see the beauty of absolute truth. I hear the Gospel denounce 'whisperers and meddlers in other men's matters.' I see how far the image of God impressed upon my race is perverted by its own wilfulness. I am grieved, and my first question is, 'how can this people escape the judgment to come—what may be done to correct this evil? Do I ever ask, does any body ever ask what can *I* do to *lessen* it? What is it to be true?' It is not only to speak no lie, but to think no unjust thought, to listen to no presumptive conscience, to refuse to whispering malice, the support of what may have been your own *well founded* conjecture—to speak no word in jest, that earnest may repeat, and in repeating falsify,—to act with a motive and to an end, in the face of the whole world—your own eye fixed on God,—no matter whose on you, always for your own highest good, and in that, for the highest good of all. Nations must be regenerated by single men. It has been said, and truly, that Luther was not the producer, but the product of his age, that no man creates, but each is created by the exigencies of his time. Yet, if you see a truth clearly, which other men acknowledge without receiving, upon you rests the responsibility of its development. There is not one of us, to whom every day does not bring some temptation to untruth. A false principle is advocated in your hearing, but you do not dare to strip it in the speaker's sight. A false word is spoken of your enemy or your friend;—in the first instance it flatters your prejudice, in the second, to deny it, would be to offend a stronger than yourself. A false report is devised—the holiest of earth's ties furnishes matter for ingenious jesting, you know that the reputation, the happiness of another lies in your hands—but you withhold the word that might secure both, because your own ends may be served, or the idle fancy of an idle moment may gather strength from the unrebuked insinuation. Your child begs for an indulgence, your friend solicits a favor,—to relieve yourself from importunity you promise both. You are pressed for information,—your vanity is flattered, you suggest what you do not know,—you call it a suggestion, and the seeming caution gives it more authority than the boldest assertion. You mingle with an idle circle, and powers which were given you for a blessing you turn into a curse. The gossip of that circle is a temptation to your imagination. It was too dull of itself to live,—but untouched by your lively fancy, and kindled by the fresh interest you bring to it, it is carried farther and farther till it produces sad and fatal results. You call yourself a Christian, but are afraid to speak and act as one, since that is not, in the opinion of your fellows, the highest grace. And why is it, that these falsehoods press on you? If you lived truly but for a single day, see you not how much misery you might avert? You speak perhaps of your own insignificance, but remember I pray to show you your own power. You have lived, not perhaps for *low* ends, but for none at all, you have been absorbed in trifles. Live but half so earnestly for trifles as you have lived for these, and watch for the result. He, who has fixed his thought upon the noblest unfolding of his nature, has no time for petty interests. He will never act unfitly, for the beautiful proportion of his whole life, will invigorate even the moments of his relaxation. The healthy frame gives energy to the lifted finger, so the living soul gives power to the homeliest duty, even the wayside benediction. Has your own experience taught you how much a spoken word can do, or undo? know you how strong hearts have bent and broken beneath the heavy follies of the false? pause then—but to ask yourself, how far the *past* has committed you, and resolve that the *future* shall be given to the truth. I have spoken to the race, but, with the rougher sex, expediency gives merit to the truth and falsehood has more to do with bargaining than with reputation and small-talk. I speak now, to woman—to her whom God made to keep fresh in man's heart the image of the truth, to her who holds in her hand, the destinies of coming time. Has she echoed the vulgar detestation of gossip? has she told her child that God is Truth? Then let her be sure that in her daily converse, the false and the true be not so indiscriminately mingled, that that child shall hardly tell to which her allegiance is plighted. If she cannot hush the thousand tongues of Rumor, she can, at least, govern her own. Let the thousand see to this, and the work is done. If she cannot expose falsehood, she can uncover the loveliness of truth. Her whole life may be an open page, that he who runs shall read. Suspicion shall never fix upon her, for her principles shall speak through her presence, with a power which shall never be misunderstood. She will have no need to hide the thoughts which we have been taught, 'once well conceived are ever freely told,' and in earnestly striving to keep her own heart pure, she will forget to exaggerate the failings of others. It is the indolent heart, into which every meanness creeps; it is the darkened eye alone that sees the shadow on the sun. Woman's heart is strong indeed, but in the embrace of truth, is begotten of it a strength beyond its own. To every labor, to every sacrifice, the true woman is competent. She who has been as generous as just in passing her own judgment, need never fear the judgment of others. The truth which she has spoken shall acquit her, in her need. Pause then, and ask yourselves, all ye who dread the censure of the world, what it is ye fear? There never yet was a falsehood that some fact might not uncover. Take heed to the fact,—God will take heed to the untruth. Put off even the appearance of evil, if but your breath be tainted, gossip will certify disease. It is upon the little evil which exists or seems to exist, that she rears her superstructure of possibilities.

C. W. H.

CONNECTING RELIGION WITH EVERY DAY LIFE.

In exposing what I believe to be an exaggeration of an error, I would, by no means, wink out of sight the reality and the painful fruits of that error. There is, in truth, too wide a distinction between the feelings and demeanor which we consider appropriate to religion, and the general tone of sentiment and language which characterizes our daily life. There is, to say the least, a degree of awkwardness and constraint in giving that aspect to common occurrences, which, in sincerity, we should all admit they ought to bear. We make our professed faith too much a matter of occasions and subjects. We experience a disinclination to look at all our ordinary interests and affairs, in the light which we are compelled to admit does belong to them, in our more serious frame of mind. Like as the banqueting-hall and the chapel, in an ancient castle, were placed at the most distant extremes of the edifice, and never opened together, so do we sever by a wide distance, contemplation and enjoyment, religion and business, and wait for an occasion to unite them, instead of making the one an occasion for suggesting, or an influence for affecting, the other. If we were to consider, attentively, the grounds of the wonderful success which new sects generally meet with, how they captivate the multitude, and enlist the warmest popular feelings in their favor, we should have a clear illustration of the point now before us. Very little, if any, new truth has been taught by the founders of the most noted among the transient Christian sects. Their immediate and general influence has been in precise proportion to the degree in which they have individualized, and, so to speak, domesticated religion. They have presented some of its neglected truths—some of its intimate, though forgotten relations, to human life. They have taken its solemn themes from the province of mere speculation and theory, and simplified them into facts of experience, of speech and behavior. While the parish priest, on the return of the Sabbath, has gone through an apparently formal service, in the venerable church, religion has been honored, but it has been almost entirely associated with that time and place and service. In the meanwhile, the sectary starts up to meet and supply the necessities of human souls. He makes every day a Sabbath for instruction and exhortation. His lessons are uttered in the workshop, the fields, the market-place, and by the fireside. He wears no robes of office, but appears in the common garb of those to whom he exercises his ministry. Very often has it been the case that the sectary has emptied the parish church, and enlisted a whole community or nation—some by enthusiasm, some by fanaticism, some by novelty, but many, always, by real truth of doctrine. Now it requires but a superficial knowledge of such transactions to decide that the sectary teaches no new faith. The substantial matter of his prayers and discourses is precisely the same as that which was presented in the parish church. The whole explanation of his influence is, that he has brought religion into common life. He has levelled the high partition between the spirit of religion and the spirit of the world. When we read or hear of these constantly recurring instances, let them remind us of the broad distinction which we so unwisely allow to exist between our faith and our common life. In their own turn, these sects, vigorous and progressive for awhile, relapse into torpor and lifelessness, by adopting set forms, and by becoming concentrated upon their own peculiarities. Then, the distinction between faith and common life becomes again as broad as ever. We all know how broad this is, and we do not require any disagreeable details to prove to us that there is constraint and awkwardness in arraying our ordinary concerns with the garb and spirit of a Christian faith. It is not necessary that we define the degree to which the spirit of religion is excluded from common life. It is enough, that, after making due allowance for the exaggeration prevailing on this subject, we admit our own consciences to bear the testimony that when we are engaged in our common duties and pleasures, the spirit of a religious belief is often absent.—*George E. Ellis.*

THE RIVER JORDAN. ITS ANNUAL RISE.

It is indeed generally assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks in the spring, covering with its waters the whole of its lower valley, and perhaps sometimes large tracts of the broad Ghor itself.

It seems however to be generally admitted, that no such extensive inundation takes place at the present day; and all the testimony above adduced goes to establish the same fact. It is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been diminished or diverted. But although at present a smaller quantity of rain may fall in Palestine than anciently, in consequence perhaps of the destruction of the woods and forests, yet I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the annual increase of its waters, are found in the earlier scriptural history of the Israelites; where according to the English version the Jordan is said to 'overflow all its banks' in the first month, or all the time of harvest. But the original Hebrew, expresses in these passages, nothing more, than that the Jordan 'was full (or filled) up to all its banks,' meaning the banks of its channel: it ran with full banks, or was brim-full. The same sense is given by the Septuagint and Vulgate.

Thus understood, the biblical account correspondends entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the passover (Easter), which they afterwards celebrated at Gilgal on the fourteenth day of the first month. Then, as now, the harvest occurred during April, and early in May the barley preceding the wheat-harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its sides. Further than this there is no evidence, that its inundations have ever extended; indeed the very fact of their having done so, would in this soil and climate necessarily have carried back the line of vegetation to a greater distance from the channel. Did the Jordan, like the Nile, spread out its waters over a wide region, they would no doubt everywhere produce the same lavish fertility.

Although therefore the Jordan probably never pours its floods, in any case, beyond the limits of its green border, yet it is natural to suppose, that the amount of its rise must vary in different years, according to the variable quantity of rain which may annually fall. This consideration will account in a great measure for the various reports and estimates of travellers. It may also appear singular, that this annual increase should (so far as we yet know) take place near the close of the rainy season, or even after it, rather than at an earlier period, when the rains are heaviest. This is sometimes referred to the late melting of the snows on Jebel esh-Sheikh or Hermon; but at this season these snows have usually long been melted, and only the mighty head of Hermon is decked with an icy crown. The fact however may be easily explained, I apprehend, upon ordinary principles.

In the first place, the heavy rains of November and December find the earth in a parched and thirsty state; and among the loose limetsone rocks and caverns of Palestine, a far greater proportion of the water is under the circumstances absorbed, than is usual in occidential countries, where rains are frequent. Then too the course of the Jordan below the lake of Tiberias is comparatively short; no living streams enter it from the mountains, except the Yarmuk and the Zurka from the East; and the smaller torrents from the hills would naturally, at the most, produce but a sudden and temporary rise. Whether such an effect does actually take place, we are not informed; as no traveller has yet seen the Jordan during the months of November and December. Late in January and early in March 1818, as we have seen, nothing of the kind was perceptible.

But a more important, and perhaps the chief cause of the phenomenon, lies (I apprehend) in the general conformation of the region through which the Jordan flows. The rains which descend upon Anti-Lebanon and the mountains around the upper part of the Jordan, and which might be expected to produce sudden and violent inundations, are received into the basins of the Huleh and the lake of Tiberias, and there spread out over a surface; so that all violence is destroyed; and the stream that issues from them, can only flow with a regulated current, varying in depth according to the elevation of the lower lake. These lakes indeed may be compared to great regulators, which control the violence of the Jordan, and prevent its inundations. The principle is precisely the same, (though on a far inferior scale,) as that which prevents the sudden rise and overflow of the magnificent streams connecting the great lakes of North America.—As now the lake of Tiberias reaches its highest level at the close of the rainy season, the Jordan naturally flows with its fullest current for some time after that period; and as the rise of the lake naturally varies (like that of the Dead Sea) in different years, so also the fulness of the Jordan.

All these circumstances, the low bed of the river, the absence of inundation and of tributary streams, combine to leave the greater portion of the Ghor a solitary desert. Such it is described in antiquity, and such we find it at the present day. Josephus speaks of the Jordan as flowing 'through a desert;' and of this plain as in summer scorched by heat, insalubrious, and watered by no stream except the Jordan. The portion of it which we had thus far crossed has already been described; and we afterwards had opportunity to overlook it for a great distance towards the North, where it retained the same character. Near the ford five or six miles above Jericho, the plain is described as 'generally unfertile, the soil being in many places encrusted with salt, and having small heaps of a white powder, like sulphur, scattered at short intervals over its surface;' here too the bottom of the lower valley is generally barren. In the northern part of the Ghor, according to Burckhard, 'the great number of rivulets which decend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedawin.' So too in the southern part, where similar rivulets or fountains exist, as around Jericho, there is an exuberant fertility; but these seldom reach the Jordan, and have no effect upon the middle of the Ghor. Nor are the mountains upon each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of a thousand or twelve hundred feet; while the eastern mountains are indeed at first less lofty and precipitous, but rise farther back into ranges from two thousand to twenty-five hundred feet in height.

Such is the Jordan and its valley; that venerated stream, celebrated on almost every page of the Old Testament as the border of the Promised Land, whose floods were miraculously 'driven back,' to afford a passage for the Israelites. In the New Testament it is still more remarkable for the baptism of our Savior; when the heavens were opened, and the Spirit of God descended upon him, 'and lo, a voice from heaven saying, This is my beloved Son!' We now stood upon its shores, and had bathed in its waters, and felt ourselves surrounded by hallowed associations. The exact places of these and other events connected with this part of the Jordan, it is in vain to seek after; nor is this necessary, in order to awaken and fully to enjoy all the emotions, which the region around is adapted to inspire.—*Robinson's Researches.*

PROGRESS OF PUSEYISM.

Our English papers treat the subject as of sufficient importance to justify the use of a large portion of their columns. We have gleaned a few facts from them. Dr. *Pusey's visit to Ireland, last fall,* created some remark in England. A letter has been recently published from a Catholic Bishop, giving an account of the marked devotion with which the Doctor attended worship with the Papists. The Bishop, it seems, in an ordinary dress on one occasion took his seat with the congregation, and he found himself sitting next to Dr. Pusey, in company with a popish priest, who was explaining to him the ritual as it proceeded. He says, the Dr. not only knelt on both knees, but meditated with his hand on his forehead, devoutly, during the entire period of the public adoration of the blessed sacrament—that he profoundly bowed his head whenever the name of Jesus was mentioned, and the bishop further adds —'If I had not been informed, that the solemn worshipper on his knees before the Blessed Eucharist, in that Roman Catholic Chapel, was a Protestant of the Anglican Denomination, I should have concluded from appearances, that he was a Priest, or a very fervent Catholic Layman. Kneeling in a meditative posture, in presence of the Eucharist, exposed on a public Roman Catholic altar or tabernacle, and in presence of a congregation, is, in my humble judgment, ordinarily speaking, an act implying adoration.

It is said that the feeling of alarm among the laity of the English Church, in consequence of the spread of this heresy, increases. Besides the addresses and petitions sent in to the Archbishop of Canterbury, which we have noticed before, one has been forwarded from the city of Worcester, praying for the Bishop's interference, and one has been sent from Ryde, signed by almost every head of family in the place. The Bishop of Winchester has written a letter, approving of the course taken in Ryde, and hoping that all other places will follow the example.

The Oxford Chronicle says, that a young man of excellent promise, Henry Grant, a Commoner of St. John's Church, Oxford, has lately abandoned his Church, and friends, and country, to enter a monastery on the Continent; and the same paper adds: 'We solemnly assure the public, upon testimony the most certain, that Mr. Grant has the sympathy of hundreds in the University with his views and feelings; and that nothing but secondary and accidental circumstances prevent their going over *en masse* to the Roman Catholic Church. As it is, they are burthened and restless, feeling themselves to be disguised Romanists, within the pale of the Protestant Church. St. John's College has not been named amongst those most infected—neither has Exeter College; but, in this last-named College, we know there are those who have passed the imaginary line which Mr. Sewell draws between England and Rome. We earnestly hope that Lord Ashley, or some enlightened Protestant Member of the House of Commons, will immediately move for a Commission to inquire into the conduct of the Bishop of Oxford, and into the state of the University generally. Ere long, it will be too late—the smothered volcano will have burst forth, and the extent and power of its secret workings be revealed.'

In the diocese of Chicester, it appears, that, besides the corruptions in doctrine, 'outward visible signs' of 'Catholicism' have been adopted to a considerable extent; and crosses, candlesticks, and other superstitious ornaments, have been introduced into many churches, making the approach to the Romish Church so near, that the union of the two might with ease be effected.

UNITARIAN VIEWS OF CHRIST.

Let them come and see what we teach of Jesus Christ.

If they ask of some persons of other sects, what are our sentiments with respect to the Savior, they will be told, that we represent Jesus Christ as a mere man. Now it is reasonable to ask, why they believe this is true? Have they ever heard it declared by one of our number? No! they have received that impression from those, who have a strong dislike to our sentiments, and and who, like themselves, have never taken pains to ascertain whether it is true. Ask them why they charge us with saying that he is no more than man, they will offer no evidence of the fact, but will simply reply, that we must necessarily represent him as nothing more than man, if we will not allow that he is God. This, it will be observed, is their assertion, not ours; and yet on the strength of this assertion, they charge us with preaching a doctrine, which no man ever heard us preach—which no man knows that we believe; they take those sentiments which they *think it likely* that we believe; not what *they have ascertained* that we believe, nor what they have heard us express. Thus they accuse, try, and condemn us, with no better evidence than suspicion.

Let them come and see; they will hear our sentiments preached without reserve; let them see if this is among them. They will find that we represent that wonderful being as inferior to the Father, and to the Father alone. We believe the Father to be one being and the Son another; they are one, only as 'he that planteth and watereth are one.' They will find, that we represent Jesus Christ as far exalted above the children of men,—fitted alike in his nature, character and powers, to be the Savior, Mediator, and Judge of the world. Those who have made this charge against us, will make it still; it was founded upon nothing we have ever said, and therefore nothing that we can say, will induce them to retract it. But to those who are willing to hear, we repeat, that our doctrine is simply this, that Jesus Christ was inferior to the Father, and to the Father alone; of all beings, with one exception, he is by far the most exalted. While we believe in the divinity of his character, of his office, and his power,—in the divinity of his actions and his words, we ought not to be charged with making him a mere common man, simply for saying that he is a being distinct from, and inferior to, the Almighty. We cannot read the words, 'This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,' without the conviction, that the beings there named, are entirely disinct from each other; nor can we feel as if it were a crime to say in the very words of inspiration, 'to us there is but one God, the Father.'

But they say that our faith deprives the world of an all-sufficient Savior. If they will come, they will see that we do not, as they imagine, represent Jesus Christ as a man, attempting to save the world by merely human power. He said, 'all power is given unto me, in heaven and earth;' such is the power which resides in his hands, and which he employs for the salvation of men; let those who say that this is not sufficient, say what greater power can there be? Is it thought dishonorable to the Savior, to say that 'all things were *delivered* unto him by the Father?'—will that power be less effectual, because God gave it, than if it had been his own? If, as he said, he could of himself do nothing, still, when armed with the power of God, he can do all that is needed for the salvation of men. 'The Lord's hand is not shortened, that it cannot save.' The divine power remains the same; it can be no greater if there are three persons in the Godhead; it can be no less if there is but one; no views of religion can represent it as more than infinite; none can make it less; and when Jesus Christ comes to us in his Father's *name*, we feel as much confidence in his power to aid us, as if he acted on his own authority and employed his own power. Let them no longer complain that we deprive men of an all-sufficient Saviour; let them not say of us again, 'they have taken away my Lord, and I know not where they have laid him;' let them remember that she who made the complaint, if she had understood the scripture, would not have looked for him there. No one had taken her Lord away, but she was seeking him where he was not to be found; and Jesus was standing by her, at the very moment when she was lamenting him as lost forever.

Neither will they find that when we say that the Father is superior to the Son, we deprive the Son of that reverence, gratitude and love that should be paid him, and that are paid him by every sincere Christian, whatever name he bears. Though he was not God, it is not the less true, that he did all that could be done for us; he endured all that nature could bear for us; he gave up all that could be sacrificed for us; for us he submitted to the humiliation, dishonor and suffering of life; for us he died in agony, when he had finished the work that was given him to do. Does any one deny that he endured the cross,—that his spirit gushed forth in blood? does any one deny that he suffered this anguish of body and mind, which we tremble to think of, for our salvation? does any one say that his death was not needed, or that the Lamb of God, had no power in his death to take away the sin of the world? If any believe that we deny these things, let them come; let them join with us to remember that Friend, whose love was stronger than death; let them unite in our devotions, and they will not say again that we hold the services, the sufferings, or the death of our Master in light esteem: they will find ours joined with the thousand voices, which say, 'Worthy is the Lamb that was slain, to receive

power, and riches, and wisdom, and strength and glory and blessing;' they will not find us silent, when all that are in heaven and earth say, 'Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'

Still they say, that our faith respecting the Savior is a cold and dreary system, which chills all the religious affections, and spreads a sort of winter over the soul. Our faith believes in God the Father, in Jesus Christ the Saviour, in eternity, in retribution; how can it be a cold system, so long as thoughts like these have power to warm the soul? Let those who say this, come; they will see that our system is not colder to them, than theirs is to us. If they read our writings and hear our preaching with a strong feeling of dislike and dread, how can it be otherwise than cold to them? Nothing that men dislike and disbelieve, ever has power to warm the heart; so that when they call our faith cold and dreary, they simply mean that they do not believe it; and they are no judges of its effect on those who do believe it. Do they say that we are cold? We confess that it is so; we lament that so little warm and pure religious affection appears in any party; we see enough fires of religious passion burning; we see men zealous enough, in advancing the influence and interests of their own party; we see them constant enough in services of devotion, which they themselves have made; but we see but little anywhere, of that pure, warm, peaceful and benevolent feeling, which christianity labors to inspire. And one reason of this deficiency seems to be, that where religious passions prevail, they keep down and destroy religious feelings; the loud and violent passion, and the gentle and fervent feeling, cannot live together—cannot be inmates of the same breast. We will not say that the faith of other christians is cold, because we are no judges of its effects on them; every faith is cold to the breast that does not give it a friendly welcome; nor will we allow that others are any judges of the effect of our sentiments, till they believe them, love them, apply them to their lives, and in that way make trial of their power.—*Wm. B. O. Peabody.*

CHRISTIAN REGISTER.

BOSTON, APRIL 23, 1842.

NATIONAL WANTS.

'Hard times,' 'the country is in a deplorable state,' is the cry in every body's mouth, and no one of either party pretends to deny it. Anxious eyes are turned toward Congress, and much complaint is uttered against the supineness, the indolence, the party and personal strifes, a reckless and profligate disregard of their duty on the part of so many of its members; and nobody, we suppose will deny the justness of the complaints. But the evil lies deeper than Congress—that is but the instrument not the cause. How comes it that so many reckless and incompetent men are sent to the high counsels of the nation? How comes it that men of such small and narrow minds, so enveloped in the mists of sectional prejudice, which no light can penetrate, that they are incapable of taking a broad and comprehensive view of any subject, how comes it that they are called to legislate for a great nation, whose wide extent of territory and diversified interests demand the wisdom and energy of its largest minds? How comes it that selfish and unprincipled self-seekers, men whose only aim seems to be their own personal aggrandizement, and who, that accomplished, care not for the country, its fair fame, its honor, prosperity or peace, how comes it that such men are called to seats, which only intelligence, honesty and disinterested patriotism should fill? How comes it that so many of the seats of Congress, so many offices in various departments and employments of the public service often have been, and are filled by men, whose private characters are stained with impurity, dishonor, vice, aye! and *crime*, men to whom as individuals few would be willing to intrust their personal affairs, and before whose ungoverned passions in the hour of temptation nothing sacred or valuable is secure. As a deep damnation, as foul national disgrace, as fatal evil consequences must follow from these things, so there are fearful evils in which they originate. There can be but one answer to the questions we have asked? The evils we suffer, spring not from legislation simply; they originate not in the first instance in Congress. Their fountain lies deeper than that; in the hearts of this people, who make Congress what it is. We are not an intelligent, honest, high-principled, virtuous and religious people, or we should have intelligent, honest, high-principled, virtuous and religious rulers; we should elevate to office only men, who would not be afraid to inquire, nay! who would be zealous and faithful to inquire upon all subjects what was true and right and best to be done in the sight of God and man, and when *that* was ascertained, would suffer no motive either of party politics, or sectional prejudice, or personal ambition, to deter them from doing it. We, the people, are to blame for what our rulers are and do, to blame for entrusting our affairs to impure and dishonest hands, to blame for being gulled by unprincipled politicians and pseudo-patriots. The lamentation of the Prophet over Israel is too applicable to us. 'Ah sinful nation, a people laden with iniquity. The whole head is sick, the whole heart faint.' 'The whole head is sick.' There is a want of intelligence in the great body of the people, that intelligence which, not only enables men to understand their own interests, but to take just, calm, rational, true views of things, of their own condition, responsibilities and duties. 'The whole heart is faint.' There is a want of principle, that high moral principle, which temptation cannot seduce, or danger intimidate, or prospect of trouble and inconvenience turn from its path, that principle which looks with abhorrence and contempt upon any deviation from rectitude and purity, which fears to neglect duty, to trample upon right, to do wrong, and fears nothing else and nothing so much. 'The whole heart is faint.' There is a want of genuine, honest practical piety,—not that piety simply which consists in a multitude of solemn assemblies and a large honoring of God with the lips,—but, that true, hearty, devout piety which pervades and informs the whole life and conduct, which having its seat in the heart sends the life-blood of a vital godliness through the whole character and action, which manifests its reverence and love toward God by fidelity in duty to God's children, a piety that presents a consistent, winning and persuasive exhibition of the influence and power of religion, and not an inconsistent, disagreeable and repulsive one, a piety which makes us humble instead of being puffed up with spiritual pride, with an air and manner which seems to say to all, 'no one ever was so religious, so spiritual in divine things as I am,' a piety which makes us charitable, instead of usurpers of God's prerogative, and dealers in denunciation and anathemas, the piety not of a sect but of an enlarged faith in God's mercy and in God's truth, a piety consistent and uniform, constantly acting as a check and restraint upon our love of the world and our devotion to its pleasures, and not that piety which attempts, to be equally distinguished in the gay world and the devout world, and in its endeavor to reconcile devotion to frivolity, fashion, and the empty distinctions of life, with devotion to God and heaven and spiritual things, becomes periodical and impulsive, a thing which men cannot respect, or God approve. We want a manly, rational, consistent, devoted piety, a carrying out of religion into the whole of life and conduct,—a piety, which shall make us all always act from principle, and do all things whatsoever we do to the glory of God; and not that piety, of which there is too much in the community, which says 'religion is religion and business is business,' and thus separates the two, and recognises in the transactions of the one none of the truths and obligations of the other. We want an intellectual and moral enlightenment of the people. For this let every man strive in his sphere and lot; then only intelligent and moral men will be intrusted with the management of our affairs, and we shall no longer be abused and duped by profligate politicians.

RELIGIOUS INTEREST AT HALLOWELL.

Messrs. Editors,—Having spent a week at Hallowell, at the request of Br. Cole, and several of the leading members of his Society, I have thought that it might be interesting to you and your readers, to receive some account of the state of things, among the friends of our faith in that place. And I hesitate less in furnishing you with this account, from an intimation which I received there, that it might be beneficial as well as interesting, in other cases, where a similar state of things may exist.

A series of religious meetings was commenced at H. several weeks ago, in the Methodist Society; and a deep interest was thus excited upon that most important of all inquiries, 'What must I do to be saved?' The interest and excitement soon extended to other Societies, where similar measures were resorted to for the purpose of giving an additional impulse, till the 'awakening' became general through the town. Br. C. finding that a *revival* was thus commencing and in progress among his own people; and wishing to do what he could for their spiritual improvement, judged wisely that it would be better to use his efforts to regulate and direct the movement, than to suffer it to go on without him. He felt, however, the need of assistance, and his people were desirous of affording him relief. Hence the request which was made to me. Having procured a supply for my own pulpit, from the College, I was very glad to have it in my power, to assist him upon the Sabbath. Not many extra-meetings were held, but those were peculiarly solemn, and a strong and deep religious feeling was manifest in the congregation. There was no extravagance, noise, or confusion; nor was any thing done merely to 'be seen' or to have glory of men;' but every thing was conducted with perfect decency and order. In visiting from house to house, or in calling upon individuals, at their places of business, we found every one ready to hear and converse, and, with scarcely an exception, to express an unusual, personal interest in the subject. The number of *conversions* which have taken place, in the popular acception of that term, I am unable definitely to state; but I have had means of knowing that it must have been considerable. Occurring in other denominations they would be termed *hopeful* conversions. I do not know why they should be regarded as any less so, for their occurring in ours. Indeed, I think that they should be regarded, as even *more hopeful*, inasmuch as their true nature is better understood by the subjects of them. The converts themselves, so far as I have been able to learn, *do not rely upon their religious experiences as any test of their religious characters.* They do not suppose that every thing was done for them at once, which is ever necessary to be done, in order to insure their salvation. They do not say that they 'have got religion,' and therefore have nothing more, either to do or to fear. But they regard the change which they have experienced in their feelings, merely *as the process* through which their minds have passed, in coming to a full decision, with regard to their religious duties; and they do not require that the minds of all others should pass through the same process, in coming to the same determination. They are impressed with the belief that religion is *to be lived*, and not barely 'to be got;' and hence they regard a holy life, as the best, and only sure evidence of it. There is therefore more reason to *hope*, that they will endure to the end, and continue 'steadfast, unmovable, always abounding in the work of the Lord.' No disposition has been shown among them, so far as it has come to my knowledge, to change either their place of worship, or their religious belief, but on the contrary they have seemed to be more ardently attached to both. And such, I apprehend, will always be the case, when persons, in this state of mind, can find *what they need*—that is—

RELIGIOUS SYMPATHY.

You will be pleased to learn, I doubt not, that a little nucleus of our friends has been gathered at Gardiner. They have formed a Bible Class which meets every Sabbath.

Very truly yours, A. D. W.

Topsham, Me., April 5, 1842.

For the Register and Observer.

ABSTRACT OF A SUNDAY SCHOOL ADDRESS, BY REV. CHANDLER ROBBINS, AT THE FIFTEENTH ANNIVERSARY OF THE TWELFTH CONGREGATIONAL SUNDAY SCHOOL, FAST DAY, APR. 7, 1842.

But who are these (said Mr. R.) sitting between the parent and the child with an interest and sympathy for the latter scarcely less than that of those who gave him birth. Not persons who would divest the pastor of his influence, nor who in the affections of the child would supercede the parent and make an innovating onset upon relations which God had established. They were those who touched with interest and love for Christ gave proof of that affection as he to an Apostle had prescribed. 'Simon Peter lovest thou me?—feed my lambs.' The Sabbath School teacher seconds the pastor's labor, strengthens social ties, fills the Church with attentive hearers, and increases the number of communicants. Pulpit instruction was not devoted to children. Children were but a small portion of the pastor's audience. The pulpit could not dwell ever on the mere elements of faith and knowledge. It must be in advance of *civilization* even. It must teach the teachers. The Church was not, nor should it become a primary school for the babes in Christ. Some might say trust to parental teaching,—leave the child to those whom God appointed to be his guardians. But how many parents could, and how many would impart that religious instruction which the good of their offspring required? And why not superadd the teacher's instruction to that given by the parent? Why not have the Sunday School too? He trusted *he* was not neglectful at home towards those whom God had committed to his charge, yet no one was more eager than himself to lead his children to the door of the Sabbath School. It was said children might receive injury at the Sabbath School from crude and erroneous teaching by incompetent teachers. But in the Sabbath School, except in its most advanced classes *criticism* was not attempted. To such teaching, *children* would not attend. The instruction given was practical in its character. Love to God and to Christ; general sentiments and principles which none would controvert were inculcated,—and in teachings which 'the wayfaring man need not err.' But suppose there *be* an occasional error taught. The general tenor of the instruction is good; and attendance at the school would produce good associations and religious habits. If all the good things said in our Sunday Schools on a single Sabbath could be gathered into a volume, they would form a book which the most advanced Christian might read with profit and delight. Incompetent and unsanctified teachers, taking up the work from unworthy motives, might sometimes, perhaps, come to the Sunday School, but such teachers would not remain. The Sunday School was not now an experiment. It was not an excrescence upon the Church. Not the Institution of an age,—destined to die out or be outgrown. It was part and parcel of permanent Christian Institutions, and had been blessed. The teacher should realize the responsibleness of his position. He stands between Jesus and the lambs of his flock, his office being to go to *him* for spiritual aliment, and to dispense to *them*, the nutriment thence received. His office united in itself something of the dignity of the priest, the solemnity of the prophet, and the tenderness of the pastor. In speaking to parents, Mr R. said, send all your children to the Sabbath School. Cultivate acquaintance with their teachers. Visit the school. Ask your children the subject of their lessons, and aim to deepen the impression made by the teacher. Do this, said he, and you will reap the benefit in the character of your children. In addressing the children, he remarked, that he saw by their countenances that the occasion to them was a happy one. He was glad to see them in the school, and hoped that whether in the school or not they would not cease to learn. He had lately (he said) attended a funeral. It was in a Church. The Church was trimmed black. The coffin was placed in front of the pulpit and upon it was a vase of blooming flowers. In a pew quite near he saw a little boy. It was a son of the good man who had died. He would tell them a story about this little boy. His father had taught him to pray. After his father was dead and when the hour for family worship came this boy called the family together and said that he must take his father's place—he wished to read some scripture and to pray as his father used to do. His manner was serious, and he was allowed to proceed. He read a portion of scripture and made a simple prayer. The tones of his little voice were sweet, and no doubt were pleasing to God's ear. You all of you (said Mr. R.) remember the disaster of the Steam Boat Lexington. Among the passengers lost was an excellent man named Dr. Follen. His wife was deeply affected on account of his death, and was observed by her little son one day to weep for her loss. Was not father a good man? said he to his mother and has he not gone to heaven? and will not God make him happy? then why be sorry for him? He had on Saturday (he said) a few days before visited a poor, sick man, nearly destitute of fuel and of food. On the following day he visited his Sunday School and told the children of the sufferings and wants of this poor man, and also where they or their parents might find him if they wished to give him anything. On Monday afternoon (said Mr. R.) I visited the sick man again. A little stove had been placed in the fireplace and a pile of wood was laying in the corner. The man had on a new warm flannel gown. On the bed was a comforter which I had not seen on Saturday, and on the table some nice jelly and one or two bundles. While I was there some children came in bringing presents. In some instances the children had come with their parents, and in some they had told the story at home, and their parents had come without them to bring comfort to the afflicted man. In speaking to the teachers, (he said) some of them might toil, and teach long, and see the seed take no root, or see it spring up and then wither away. Or they might feel incompetent for their work and be discouraged. Be not discouraged, continued Mr R., we (meaning the clergy) know and feel the same painful discouragements and self-distrust. Ours, like yours, is a work of faith. The question is not whether you or those more capable shall teach, but whether yourselves or nobody. *Go on* in this benevolent and heaven-approved work, and your labor shall be appreciated, and your names respected when those of Statesmen, and Nobles, and Heroes have faded in oblivion. A. C.

REV. E. N. KIRK.

Our correspondent, whose letter follows, seems to us to write under an undue state of excitement, and to be much disturbed at what is really a matter of the least possible consequence. It is surely a thing of insignificant moment, what Mr. Kirk thinks or says or does in respect to Unitarians. Let him call them 'infidels' if he chooses, and place them in the same category with 'atheists;' why should we be chafed at the intolerant presumption and vanity of a weak, fallible man, who must one day answer for his anathemas, if he has uttered them, before a tribunal, where though he have 'all wisdom and all knowledge and faith that could remove mountains, yet if *he have not charity*, he is nothing and worse than nothing. Besides, suppose Mr. Kirk in the plenitude of his infallible knowledge of God's truth, has decided that Unitarians are not to be regarded as Christians, and ought to be classed with infidels and atheists, this is no reason why he should not preach to them, if he is invited, and his engagements permit; but on the contrary, a strong reason why he should. He may denounce them in New York, and yet preach to them in Boston without exposing himself to the charge of inconsistency or hypocrisy. Our correspondent, we presume, will acknowledge this, when he understands the circumstances under which Mr Kirk preached for the Rev. Mr. Clarke. They were on this wise, as we have been informed, and we have the more pleasure in stating them, because they show that, however false Mr. Kirk's position with regard to Unitarians, he maintains that position frankly and openly.—He and Mr. Clarke were introduced to each other at a social meeting at the house of a common friend. After some general conversation, Mr. Clarke invited Mr. Kirk to preach for him, and said he should be pleased to have him. Mr. Kirk in reply alluded to his numerous engagements, and the difficulty of finding a time when he was at liberty. After this point was settled, Mr. Kirk expressed some surprise at the invitation, and gave Mr. Clarke to understand that he could not regard him as a Christian minister and that if he had pastoral charge of a pulpit in Boston he could not receive him into it, and that if he preached for him, he should go to preach truth, where he felt that error was commonly preached. To which Mr. Clarke replied, 'that is of no consequence; it only proves that I can do more than you can. You cannot ask me to preach for you, I *can* ask you to preach for me.' This, we have been informed on good authority, is in its general features a correct account of the circumstances under which Mr. Kirk preached before the Society worshiping in Amory Hall. And surely, if he was thus explicit with Mr. Clarke, he is by no means obnoxious to the charge of hypocrisy, or inconsistency. Some difference of opinion may exist as to Mr. Clarke's course. Some may think he was wanting in a just self-respect in pressing the matter, after Mr. Kirk's explicit avowal that he should not receive him into his pulpit, had he one under his charge. Others may behold in this, only a noble example of an enlarged Christian charity. But no one can deny, it seems to us, that Mr. Kirk acted openly and honorably in the case. The whole thing is by no means so important as our correspondent at a distance seems to regard it, nor will it be followed by any important practical results. It will not break down, or undermine, or shake a hair's breath the wall of separation between Unitarian and Orthodox Christians. It is only what has occurred many times before. Orthodox clergymen have always been ready to stand in Unitarian pulpits when invited, though they have been and are unwilling to invite Unitarian ministers into theirs. If any Unitarians choose to invite them on these terms, let them do it.

Here follows our correspondent's letter.

Messrs. Editors,—Not many days since I noticed a paragraph in the 'Brooklyn Daily News' of this place headed 'signs of the times,' stating that the Rev. Mr. Kirk had lately preached before a Unitarian Society in Boston, by 'request of its Pastor. A paragraph in the 'Journal of Commerce' of New York of Friday last also stated that the Rev. Mr. Kirk had lately preached to great acceptance before the religious Society under charge of Rev. Mr. Clarke (Unitarian.)

Now, Gentlemen, were I in the occupancy of a Unitarian pulpit, I think that I should not have the slightest objection to any so called 'Orthodox' clergymen of 'respectable standing' being permitted to officiate in that pulpit, provided he recognised the congregation under my charge as a *Christian* congregation. For the special consolation of the Christian congregation worshipping under charge of the Rev. Mr. Clarke, I beg to state the following fact. A short time since I went to the Rev. Doct. Cox's Church of this place to listen to a discourse by this same Mr. Kirk in behalf of an effort making to establish a missionary station in France. In that discourse Mr. K. asked the following question. 'But what after all, is this boasted French nation?' And how think you he answered the question? Why—by the following insulting declaration. 'It is a nation of Atheists, of Infidels, of *Unitarians*, of men of the world—*indeed of any and every thing but Christians.*' Now, Mr. Kirk either uttered these words in the honest sincerity of his heart, or he did not. If he did not, he knew well, that he uttered an atrocious calumny and falsehood—if he did, then in consenting to address Mr. Clarke's congregation, knowing as he must have known, that they claimed to be a *Christian* congregation, and, that neither they nor their Pastor probably had a doubt that he so regarded them, or that otherwise he would not have been suffered to occupy their Pulpit, he played the part of a consummate hypocrite. What more disgraceful, than for a clergyman to visit a place where he knew that the prejudices against Unitarians were of the bitterest kind, and by a declaration like that alone quoted, knowingly add to and strengthen those prejudices, and then return again to Boston, where he knew that an entirely different state of feeling prevailed, and accept an invitation to preach in the pulpit of a clergyman, whom, and whose congregation he had just before, when at a distance, virtually denounced as 'any and every thing but Christians.'

Hereafter unless Mr. Kirk should fully and unequivocally retract the gross slander he has uttered against Unitarians, it is to be hoped that no Pastor or congregation of that denomination will be found so far wanting in self-respect, or in respect for the faith they profess, as to suffer him again to enter their Pulpit. J. H. F.

Brooklyn, L. I., April 5.

For the Register and Observer.

PUBLIC WORSHIP.

It is not fit that we should longer incur the reproach of religious indifference in regard to attendance upon public worship. If we do not regard it as an essential condition of our salvation, we ought at least to consider it our imperative duty to be present at both the forenoon and afternoon services of the Lord's Day.

1. Because we thus prove ourselves legal adherents to the cause of our Master. The minister is set up as a defence of the Gospel. Christians, the followers of Christ, ought to stand by the side of their minister to support and cheer him, while engaged in active service. If it is all important that the minister should be present at both parts of the day, to sound the trumpet of salvation, it is equally important that all who have the same cause at heart should rally about him to encourage him with their sanction. What should ws think of those who absented themselves, when the imminent peril of our City demanded the united action of its faithful citizens? The standard erected upon the common, the assembly of the patriotic called, what true friend of his City would be indifferent about his attendance? In like manner, when the afternoon bells are ringing, let the Christian feel that they summon him to the Tabernacle of the Lord.

2. Because the pulpit is the main engine for carrying forward the great work of spiritual life. All have a momentous interest in the bread of life which came from heaven. All therefore should seek it, lest it be 'their condemnation that light has come into the world, and they prefer darkness to light, because their deeds are evil.'

Let us not then 'forsake the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the' day has come, when every sincere Christian is holding fast the profession of his faith and doing all he can for what he considers the Gospel in its purity. Let us remember, that 'the pulpit is the minister's joy and throne—the seat of usefulness—that souls are to be converted and built up there—that no exertion must be allowed which may have the effect of habitually deteriorating this.' Let us hasten the time when our churches shall be as well filled in the afternoon as in the forenoon, and when we shall all enter the sanctuary, not to hear a favorite preacher, but to worship God and advance the kingdom of heaven in a sinful world. W. G. B.

For the Register and Observer.

SUNDAY SCHOOL ANNIVERSARIES.

We learn with pleasure that a number of our Societies in the City and vicinity, availed themselves of the afternoon of Fast Day to hold in their Churches Sunday School meetings, or to observe their Sunday School Anniversaries. It is a mode of redeeming, and of using the time, since it can be used no better, worthy of all commendation.

The first we notice is that of the Bulfinch Street Society. The children were in full attendance, and the house was well filled with parents and others. The services were interesting and impressive A Report was read by Mr. Osgood, the Superintendent, an Address to Parents was delivered by Rev. Mr. Muzzey of Cambridge Port; and another to the Teachers by Rev. James I. T. Coolidge of this City, and another to the children, from the Pastor of the Society, Rev. F. T. Gray,

The Howard Sunday School also held a social meeting for one hour in the afternoon at the Vestry of the Pitts Street Chapel. Prayer was offered by their Pastor Rev. Mr. Waterston, Hymns sung by the children, and Addresses made by Messrs. R. W. Bayley, J. N. Daniell, and W. G. Babcock, Teachers of the School. The hour was one of rich enjoyment alike to pupils, parents and teachers.

The Twelfth Congregational Sunday School held their Fifteenth Anniversary at the same hour at the Church in Chamber Street. The services here were an Anthem by the Choir and Prayer by the Rev. Mr. Briggs, Reading of selected and appropriate passages of Scripture by Rev. S. Barrett, Pastor of the Society, and an Address by Rev. Chandler Robbins of this city. Of Mr. Robbins' Address, which was an earnest and beautiful tribute to the value and efficacy of the Sunday School; admirably adapted in some of its illustrations to encourage piety and benevolence in children, and in its close full of words of affectionate sympathy and counsel to the teachers of the School, a correspondent has sent us an abstract, which will be found in another column.

At the above celebrations, original Hymns, written for the occasion by some one, or other of the following gentlemen, Messrs. Joseph H. Allen, W. G. Babcock, Lewis G. Pray, A. Carter, F. Brown, were sung by the children, and added much to the interest of the services.

The Sunday School in Quincy, connected with the Rev. Mr. Lunt's Society, also, had a celebration on the same day, which was an occasion of unusual interest. The services were a prayer; an Address to Parents by W. P. Jarvis Esq.; to the Children by G. F. Thayer Esq.; and to the Teachers by Rev. C. F. Barnard. These gentlemen were from the city and appeared by invitation in behalf of the Sunday School Society, and in its name distributed a tract, 'Robert Fowle' to the pupils who in all numbered about 130. There was present a full company of teachers, and a large audience of parents and friends of the School. 'On the whole,' says a correspondent, 'it was a bright day for the cause there—an auspicious commencement of a long series of celebrations of a similar kind. And I earnestly pray, that it may be instrumental in arousing the community from a state of apathy in which they have been too long immersed, in regard to the beneficial influence of this system of public religious instruction of the young.' The Addresses are spoken of as every way appropriate and eloquent; and that the impression must prove salutary and lasting.

Other celebrations of a similar kind were held of the Schools connected with the Rev. Mr. Ellis' Society in Charlestown, and of the Rev. Mr. Newell's at Cambridge of which we have not received the particulars.

On Sunday evening, another was held in the Church of the Rev. Mr. Lambert at East Cambridge. The attendance was large, and the services interesting and highly impressive. Prayers were offered by Rev. Mr. Brooks, Pastor of the Universalist Society, and Address to Parents Teachers and Children, occupying an hour, by the Rev. F. T. Gray of this city; and a closing prayer by the Rev. Mr. Wilson of the Methodist Society. The children were in the Choir, and the singing by them gave great additional interest to the occasion.

These items of intelligence with regard to our Sunday Schools must be exceedingly gratifying to those who are laboring in the field of human improvement. They exhibit symptoms of vital interest in the religious culture of the young, without which there can be no hope for the present, or confidence in the future.

FALSE TEACHING.

Messrs. Editors,—Allow me to call the attention of your readers to a recent instance of the most startling false teaching which I believe has thus far passed unnoticed by our religious publications. And which from the occasion taken to advance it is certainly calculated to have a peculiarly pernicious influence. I allude to an Address to Sunday school scholars delivered in the Odeon last Fast by a professed Christian preacher of this city. In which he stated that *The Lord's Prayer* is a stumbling block to children in the way of their forming a religious character. That it ought not to be taught them or used before them. And that it also exerts a pernicious influence on older persons when studying the like.

The ground upon which he attempted to base this doctrine as far as I understand them are these. He said the prayer is a Jewish one and intended for their use alone. It does not inculcate the doctrine of the Trinity and the Atonement. But teaches us to look to God as our Heavenly Father without any reference to the intercession of Christ.

The absurdity of entering into an elaborate argument to show the entire falsity and bad effect of such an idea is apparent to every one, but those blinded by prejudice arising out of their arbitrary interpretation of the Bible. But I would like to point out a few glaring inconsistencies in the arguments he brought forward to sustain this position.

In the first place he said it is a Jewish prayer and to be used by them only, and again that it does not inculcate the doctrine of the Atonement. Now I would ask is not this doctrine of Atonement one of the remnants of Judaism? Is it not plainly an idea growing out of Jewish forms and ceremonies—and used as our Great Teacher used and indirectly countenanced other natural prejudices of the Jews as a foundation for his new religion to rest upon. So in the same breath he tells us The Lord's Prayer is a Jewish prayer and finds fault with it for not containing one Jewish form.

Taking into consideration the Doctrine of the Trinity, and the Atonement as advanced by its supporters we need not be surprised at this groundless attack upon the teachings of our Great Master. Truly we must not be astonished to hear the same objections brought against the whole Ministry of Christ. Because, as they acknowledge his teachings do not substantiate their pre-conceived doctrines.

The next proposition we may expect is to exclude the use of the four Gospels from Sunday Schools, and Bible Classes. Does it not then become us to be earnest and active in instilling into the minds of the children whom we have the opportunity of teaching, the true principles of our Great Master to prepare their minds for contact with such injurious principles—and bid them in the words of St. Paul.—To beware lest any man spoil you *through* philosophy and vain deceit after the tradition of men after the rudiments of the world and not after Christ.

A SUNDAY SCHOOL TEACHER.

For Register and Observer.

THE WEST.

Messrs. Editors,—Though a great deal has been said, recently, in the Register, on the subject of missions to the West, I do not find that the subject is one that tires with your readers. As far as my observation extends, I think that they are generally much gratified by the frequent recurrence of this topic, and by the pleasant information given. I rejoice that it is so, as it indicates right views and feelings on an important department of Christian duty. I do not perceive, indeed, how it could well be otherwise than gratifying, to any true Unitarian Christian, to know what measures are in progress for accomplishing our part, as a class of Christians, towards supplying the religious wants of the West. All over that interesting country there are thriving settlements where the people are calling for religious instruction. The denomination that first introduces a teacher has much the best prospect of building up a strong and influential society, even though theirs be not the church of all others most free from error. The circumstance of preoccupancy is one of great importance. This circumstance alone should stimulate our community to immediate and effective action. Not however, upon sectarian grounds. No. We have a much higher and more stimulating motive of action

I was induced to say a word on this subject, by noticing a very urgent call of an Episcopal bishop for some one to settle at *Spring Hill* and *Van Buren* in Arkansas. He says, "A few months of neglect on our part, or misimproved opportunity, and it will be too late." And again, "Do, I beseech you, try and secure some one of our young men to go," &c.

These are urgent appeals. And have not *we*, at least, *equal* motives and obligations to act? If we have any sincerity in professing and claiming to advocate a purer and practically a more sanctifying faith, then are we without excuse if we neglect to send forth laborers, and that speedily, into a field already so white for the harvest.

I was much struck with some passages in an article in the Register of the 9th inst. quoted from Mr. Brownson. Permit me to repeat two or three passages.

Speaking of the struggles of the Unitarians with Orthodoxy, in years past, he says

In those struggles, theirs was the cause of Christ. They represent the true Christian movement of this country, of the Christian Church in America, and as such they have a right to command the active co-operation of every man, who loves God, and believes in the Lord Jesus Christ.

* * * * * *

They have been the champions of free

dom; they have interposed a shield between the rights of conscience and the encroachments of ecclesiastical tyranny, common to all other sects in the country, and we have no hesitation in saying that the freedom of the Church of Christ, under God, has been and is in their keeping.

* * * * * *

It is to the labors of Unitarians, that we, who sometimes complain of them, owe it, that there is one spot in this New World where men can think and speak freely.

* * * * * *

We hold that the form of Christian truth, which ought to prevail, and which must prevail, if the church is to live, must come out from the Unitarian views of the Gospel.'

Are these things so? Do we believe this to be truth? If we do not, why do we profess the Unitarian faith? If we do, let no false modesty hinder our open, constant and active avowal and defence of the doctrines of this faith; and let no unworthy indolence or unchristian coldness and indifference prevent our engaging at once with an earnestness and decision that shall prove our sincerity, in effective measures for the general diffusion of principles which we deem so important to human happiness and progress. R. D.

BOOK AND PAMPHLET SOCIETY.

Chicago, March, 23d, 1842.

My Dear Sir,—Let me through 'you thank the Book and Pamphlet Society' for their donation of tracts etc, to Chicago and its vicinity.—There is a sad destitution of works of all sorts, in our western country. Our bookstores find poor sale for theological works, and it is rare to find a private library of a hundred vols. With every one of our Churches in the west there ought to be connected a good library of moral, religious, and theological reading, for the benefit both of pastor and people. Oh! how some of our book-surrounded ministers of the East, would pine amid the literary sterility of these new cities. With what despair would they shrink into their own minds, and memories for facts, dates and thoughts, upon the various topics presented for investigation. A poor substitute Sir, for well-stored shelves is the most accomplished intellect, when it seeks to teach itself things new. And as with ministers, so with laymen.

For instance, after I have preached in a 'new place,' on some point of doctrine, perhaps I ask the congregation if they will carefully read certain tracts which, I have, ready to distribute. There is always a more than willingness to receive them, *in* this way a hundred or more may be disposed of at a time.

Of the tracts which you send us, I intend to keep account of the distribution, to ascertain, as far as possible, the effect of their messages, and the cases of individual conversion to their sentiments. I wish to *prove* to you that they speak effectually and are received graciously.

It seems to me that a more earnest sympathy for us in the west, is kindling among our brethren. Indeed, Sir, we *need* that sympathy which not only addresses eye and ear, in protestations of regard, but helps, by various contributions, to, disseminate religious truth; and lighten pecuniary burdens. We *need* that interest which, not only says to us, 'Be ye warmed and filled,' but fills our hearth with fuel, and covers our table, with its bounties. For the good feeling manifested towards us by the Book and Pamphlet Society, we are truly grateful and shall aim, by the fidelity with which we apply their donation, to manifest our gratitude.

I am, with great respect, dear sir,

Your friend and obd't. servant,

JOSEPH HARRINGTON, JR.

Geo. W. Bond, Esquire.

RECENT PUBLICATION.

Regeneration and Sanctification. Two sermons preached in the meeting house of the Harvard Church and Society, in Charlestown, on Sunday, March 6th, 1842. By George E. Ellis, Pastor of that church (published by request). Charlestown: Charles P. Emmons. 1842.

These are instructive and valuable sermons upon a subject that are felt to be of deep interest by all denominations at this time. Mr. Ellis has treated them with the clearness, discrimination, that always mark his productions on subjects of this character. We have given an extract on our first page; but the principles of the sermons can be better understood from the following passage:

"It is not enough for a man that he maintain religious institutions, that he sit and hear preaching, that he feel a pious emotion occasionally, on the Sabbath, or at a funeral. It is not enough that he lead an outwardly irreproachable life, or that he have general convictions of religious truth, or that he pay a certain deference to the forms and the spirit of piety. He must feel, realize, acknowledge and obey, much more. He must be the subject of a radical change; he must cease to live for the world, as his ultimate object, and begin to live for Christ and God. There is nothing mysterious, nothing miraculous in the change; it is as much a matter of fact, of plain experience, of conscious intention and will, as is the removal from one habitation to another. Do not marvel at the doctrine, for you may know just as surely whether you have experienced that change, as whether you speak the French or the English language. Does religious principle, does the love and fear of God, present to you the controlling interest of your life? You can answer that question, if you know the meaning of the words.

Wherever the Christian religion has been preached, men have been divided into two great classes, the worldly-minded and the spiritually-minded. Allowing only the exception allowed by Doddridge, of a very few children, we are all of us worldly-minded up to a certain era of our lives, and if ever we become true Christians, it is by ceasing to be worldly-minded, and by becoming spiritually-minded. We all know that the state and tendency of man is, to draw his motives and principles of action entirely from worldly considerations, to think of his body, his wealth, his ease, his enjoyment, his mortal life—to labor for those interests which are forever closed when his breathing has ceased. Men, in this state, are not regenerated, that is, they have not been born of the Spirit. Their bodies have been born, that is, called out into life and action, but their spirits have not been born, that is, called out into life and action. There is a branch but no fruit, a stalk but no grain, a stem but no flower. Now, observe a man in this condition; he may, occasionally, feel a religious impulse, breathe a religious sentiment, and put forth a religious effort, but as long as he is only occasionally, imperfectly and partially influenced by religion, he is not regenerated. The moment that religious convictions and principles rule in his heart, and stand out as the manifest and supreme influences which control him, that moment he is regenerated. Before, he regarded men, now, he regards God. Before, his views and interests were wholly confined to this life; now, they embrace another life. A new law rules in his heart, a new hope excites his endeavors, a new motive actuates his conduct. The whole existence of that man wears to his eyes a different aspect, he looks upon every thing in a different light he makes a new inventory of his possessions, he affixes a different price to each of them, his thoughts run in a different channel, he surrenders his most darling sin, he no longer cherishes an affection to any one known habit of evil. The great effect upon his own mind and life, of the change through which he has passed, is so marked, that all who know him may and must observe it. He need not make any effort to show it, by long faces and demure looks, and professions of self-denial, and an itching fondness to utter his experiences, and oh! for conscience' sake and for the sake of the shrinking privacy of a penitent heart—let him not think he must needs go and tell of his regeneration, for he cannot conceal it any more than he can retain his breath and live.'

'THE MIDDLESEX NORTH ASSOCIATION.'

Will meet at the house of Mr. Wells, in Groton, on Wednesday, the fourth day of May next, 10 o'clock. A. M.

R. BATES, *Scribe.*

TARIFF CONVENTION.

A convention of Publishers, Booksellers, Editors, Authors, Printers, Bookbinders, Type Founders, Engravers, Copperplate Printers, Paper Makers, and others interested in the various arts and professions connected with the production of books and other publications, is to be held at the Hall under the Boston Museum, Tremont street in Boston, on the evening of TUESDAY the 26th of April instant, at 1-2 past 7, at which a general attendance of those interested is requested; it being understood that proceedings in relation to the Tariff, of importance to the various professions above mentioned, will take place.

NOTICE TO AUXILIARY ASSOCIATIONS.

The Associations, auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer of the Parent Society. Henry Rice. Esq, No 54, Milk St. on or before the 10th, of May.

C. BRIGGS, *Gen. Sec. A. U. A.*

Wesleyan Missionary Society.—This is an English Society and its annual contributions amount to about $300,000. It has 260 principal missionary stations, in Europe, Asia, Australasia and Polynesia, Southern and Western Africa, West Indies, and the British North American Provinces. Its missionaries are about 370, and it has besides 330 salaried catechists, schoolmasters &c., and 3890, leaders, teachers &c. not salaried. It supports seven printing establishments on foreign stations. It has upwards of 80,000 communicants, and 200,000 attendants on its ministrations. In its schools there are nearly 57,000 adults and children.

Upwards of twenty different languages are used by the missionaries, and into several of them the translation of the Scriptures and other useful books is in progress.

Religion in the Western Reserve.—The Presbyterian of the 16th inst. gives an account of the state of Congregational and Presbyterian Churches in the Western reserve, from which we learn that the attempt at amalgamation has not been very successful. Of the Congregational Churches there are several classes. The most numerous class, consisting of about 100 churches has a nominal connection with the Presbyterian Church, though their mode of Government is purely Congregational. Among these we are told there is a considerable variety of doctrinal views. 'Some are tolerably orthodox, and approve of the Shorter Catechism, which they teach their children. Some like the New Haven Theology, and some have a relish for Oberlinism. Some of the Churches are very much divided in sentiment. Such find it very difficult to employ a minister of any kind—some wanting an orthodox man, some a New Haven man, and some an Oberlin man. They are too weak to divide, and too much divided to walk together. A mass of such discordant materials cannot well hold together very long.'

Another class of Congregationalists is those who have lately organized themselves as a consociation, after the Connecticut model. It is predicted, by the Presbyterians, that many of the Churches connected with Presbyteries will withdraw and unite with the consociation. This course seems, indeed to be recommended by that paper, as a means of of preventing their falling in with the views of the Oberlin party, another class of Congregationalists, who are looked upon with great suspicion, if not with dread, as less Orthodox, in some respects. The Oberlin party is called a third class, and comprises those Congregational Churches connected with the 'General Association of the Western Reserve.' These Churches,—probably from twenty to thirty in number,—embrace the Oberlin theology, and are supplied with preachers from that institution. We quote the following description of the Oberlin party.

'These churches 'adopt an *Anti-Sectarian* or *Union* creed; *i. e.* they make their creed so broad that all denominations of Christians may subscribe it. They are indeed an *anti-sectarian sectarian sect; i. e.* while they declaim loudly against sectarianism, there is no denomination that acts more for the interest of a sect or party than themselves. These churches are ultra in almost every thing. They sometimes hold protracted meetings from one to three months. They adopt extravagant and unscriptural measures; such as females praying and teaching in large assemblies, composed of professors and non-professors, male and female; public confession of secret sins; adopting pledges, &c.'

The number of Presbyterian Churches is about *fourteen*; and they are about equally divided between Old School and New School.

It is complained of, that the religious teaching of all these different classes is too generally by contracts with clergymen for short periods, and not by a settled ministry. Great injury is thought to have been sustained by the Churches, by the practice of introducing 'evangelists'—by which is probably meant, itinerant revival preachers—to assist, or—as the result is, for the time being, at least—to supersede the regular pastor. The manifest evils of this system are beginning to render it unpopular.

Death of bishop England.—This gentleman died at Charlestown, S. C. on the 4th inst. at the age of 56. He has resided in that city 22 years, in the capacity of bishop of the Roman Catholic Diocese embracing the States of South Carolina, North Carolina, and Georgia. He sustained a high reputation for eloquence and talent.

OBITUARIES.

For the Register and Observer.

NOTICE OF THE REV. DR. RICHMOND.

Another of our Fathers in the Ministry has gone. 'Our Fathers, where are they? And the Prophets, do they live forever?' On Sunday, the 10th inst. died in this city the Rev. Edward Richmond, D. D. late Minister of the 3d. Church and Society in Dorchester; surviving the Rev. Dr. Harris, his intimate friend, and for many years his fellow-laborer, in that town, only one week.

Dr. Richmond was a man of great worth, and his death should not pass without honorable mention, though from bodily infirmity, several of the last years of his life were spent in seclusion. He was born in Middleborough, Plymouth county Mass. June 29th, 1767,—graduated at Providence in 1789; and after the usual time in the study of his profession, and in preaching as a candidate, was settled in the Ministry at Stoughton, where he remained nearly twenty-five years, much respected and beloved by his people.

At length, weighed down by a series of domestic afflictions, viz. the protracted sickness and death of two amiable wives, and an accomplished daughter, in the space of a few years, besides the loss of several children in infancy, and left with only an infant daughter; life and its duties became wearisome to him, in the scene of his troubles. And at his request, his connexion with his Society was dissolved, in the Winter of 1817. In June of the following Summer, he was installed over the third Church and Society, in Dorchester, being their first settled Minister, and continued to minister to them, with very general acceptance, for about sixteen years, and until disease, a partial, and gradual Paralysis, rendered it expedient for him to resign his office.

Dr. Richmond was a man of great delicacy of feeling and of sentiment; modest and retiring in his manners, yet possessed of warm and generous sympathies. He was dignified in his deportment,—kind and gentle in spirit,—'given to hospitality, and the farthest removed from every thing narrow and selfish in disposition and in conduct. He had a vigorous and discriminating mind, and great accuracy of judgment and of taste. He was an excellent Classical Scholar,—a sound and well-read Divine. While Minister of Stoughton he fitted many young men for College; and often had Students in Theology with him preparing for the Ministry.

Of the early life of Dr. Richmond, we have, personally, no knowledge. But we knew that he was held in the highest estimation, both as a man, and a Christian Minister, by the late Dr. Reed and Dr Sanger, of Bridgewater, and other Clergymen, their Cotemporaries, who had known him well from his youth.

A natural impediment in his speech prevented Dr. Richmond from being what is called a popular preacher. But he was decidedly one of our very best writers. He had much *metaphysical acumen*, and held a powerful pen in controversy, whenever he undertook the discussion of a controverted subject. We recollect hearing him preach an Association Lecture, at Bridgewater, upwards of thirty years ago, from 1st. John, iii. 8. *For this purpose the Son of God was manifested, that he might destroy the works of the devil*, the leading object of which, was, if we tightly remember, to vindicate the Deity from being the author of sin; a Discourse, which was very highly spoken of, at the time, and we think it was afterwards published.

In the Meridian of his Ministry he was often called upon to preach at Ordinations, and other like occasions, and he published several Sermons of great merit. The strain of his preaching, was, for the most part, practical. It was rich in thought, and beautiful in style; and his people seldom heard from him an unfinished, or an ordinary Discourse.

For the last eight or ten years of his life, his disorder was very gradually stealing over him, only once or twice manifesting itself, and then very slightly, in what is called a *Shock*.

The few last times we saw him abroad, we were much pained to see how it had shattered his frame; though we are happy to learn, that it did not, to the last, very perceptibly affect his mental powers.

Dr. Richmond bore his many bereavements, disappointments, and afflictions, as a Christian should, without a murmuring or repining word, and waited calmly, patiently, and trustfully till his change should come, to release him from the cares and burdens of mortality, and give him an *entrance* to immortal blessedness.

Farewell, revered Father and Friend! Thy memory we will gratefully cherish. And by imitating thy example of quiet untiring diligence and fidelity,—of 'patient continuance in well-doing,' may we seek the glory, and honor, and immortality, which we doubt not thou hast attained.

Boston, April 18th, 1842.

GENERAL INTELLIGENCE.

Dreadful Steamboat Explosion.—A new Steamboat, called the Medora, just finished, by the Baltimore Steam Packet Co, and about to start from the wharf on a short experimental trip, was destroyed by the bursting of both boilers, on Thursday morning 14th inst. and several persons instantly killed, besides many others badly scalded or wounded. Among the killed was J. C. Moale, Agent of the company, and his son William Moale, aged 14 years, a very promising youth. Andrew F. Henderson, Esq President of the company, has since died and twenty five other persons were either found dead, or have since died, of their wounds besides a large number of others who were more or less injured, and some of whom cannot survive.

At the last dates no investigation had been made of the cause of the disaster.

The Boundary Question.—The Washington correspondent of the N. Y. Com. Adv. under date April 11th makes the following statements in regard to the boundary question.

The commissioners of the N. E. boundary have made a report, which was sent to the Senate on Saturday. This document is well timed in relation to the arrival of Lord Ashburton. It is said to show conclusively that no point which by any construction can be considered as the North-west angle of Nova Scotia, is to be found South of the place where the due North line from the source of the St. Croix crosses the St. John's River, that it exhibits the true position of the old South boundary of the province of Quebec, in which that angle will be given by the trail of the due North line, upsetting completely the mystification of Messrs. Featherstonhaugh and Mudge in respect to these two points. It is also shown that the line chosen by those gentlemen, so far from being the 'maximum axis of elevation,' has been so much 'abraded' that the highest peaks in it are lower than the lowest gaps in the line claimed by the United States.

The commissioners also present an argument in which they undertake to prove:

1. That the pretension that the line from the source of the St. Croix ought to be drawn in any other direction than due North is untenable.

2. That the line claimed by the United States is in truth the highlands of the treaty of 1783.

3. That the epithet 'North Easternmost heads of Connecticut river' cannot be applied to the Eastern branch, but that the choice must lie between Hall's and the Indian stream.

For farther news, I have to tell you that despatches were received over land, a fortnight since from the exploring expedition.—The contents have not been suffered to transpire, but there are persons now in Washington who have conversed with the officers of the expedition since they left the Columbia River. It has dropped from them that the researches and surveys made on the North West coast are of such value as will more than compensate the nation for the whole cost of the expedition. It is guessed that this refers to the light which will be thus thrown upon our title to the whole Northwest coast, from the Northern limits of Mexico to the Southern bounds of the Russian claim. Great immediate value will therefore be added to the more barren glory of taking from the *Terra Australis* its epithet of *incognita*.

Southern Staples.—We learn from an exchange paper that in the year 1766, the colony of Georgia exported 38,600 lbs. of Indigo; it was then the chief staple of the colony. The exportation of rice for the same year amounted to more than 8764 lbs. Cotton was not cultivated at all. Indigo being an article of great importance to the British manufactures, efforts were made to establish the culture of it in India. In 1773, Bengal began to send Indigo to England, and in a short time it ceased to be cultivated to any extent in America. India now supplies the chief portion of all the Indigo used in manufactures.—*Prov. Chronicle.*

Cornstalk Sugar.—Experiments made at Wilmington, N. C. prove that one thousand pounds of sugar can be obtained from an acre of cornstalks, the saccharine matter being three times greater than that in beets, and fully equal to the cane. Mr. Ellsworth, the Commissioner of patents, says that should the manufacture of sugar from the cornstalk prove as successful as it now promises, enough, might soon be produced to supply our entire home consumption, towards which, as has been mentioned, at least 120,000,000 pounds of foreign sugars are annually imported, and a surplus might be had for exportation.—*Savanah Republican.*

A Wonderful Change in the West.—The onward progress of our western country is indeed remarkable. A few facts will serve as a strong illustration. In 1739, St. Louis imported her bread stuffs from the Ohio river, or from the more eastern section of the Union, while in 1841, the same city exported 175,000 barrels of flour, and more than 250,000 bushels of wheat, all grown west of St Louis. Next year, it is probable, that her exports will amount to 500,000 bushels of wheat, and 400,000 barrels of flour. At our last accounts, wheat was selling there at 85 cents a bushel, and flour at $4.87 per barrel. Indeed, the people of the West already begin to fear that the time is at hand, when they will not be able to dispose of their abundant crops at any thing like remunerating prices.—*Balt. Clipper.*

Something New.—Another use for India rubber has been devised at the South. Ninety-three bales of cotton, stored in bags of this article, were floated down the Tombigbee and Alabama, to Mobile, and arrived in a perfectly safe condition. The bales weighed five or six hundred pounds each, and drew only three and a half inches of water.

Mexico.—The New Orleans Bulletin of the 6th says:—

We find in one of our Campeachy papers of the 15th ult. a statement of the force of the Mexican army, that had just been received by an arrival from Vera Cruz. The forces actually on foot, and mounted, was upwards of 40,000 men; and although not thoroughly disciplined at the time, there was no doubt it would soon become nearly perfect, from the unusual exertions and activity displayed by the officers to effect that object. The army was then stationed thus:—3,600 in Xalapa; 1,500 in Perote; 2,000 in Puebla: 500 in Vera Cruz; 1,200 in Ulua; 28,000 in the capital, and the remainder at various points. No mention is made of a probable movement of this army upon Texas; and, indeed it is believed few of them can safely be spared from their present locations.

The papers state that a great struggle is preparing for the next Presidency, the candidates being Santa Anna, Valencia and Parades, and with every probability that the former will succeed.

We are aware that Gen. Thompson remained in this city several days, in the expectation of receiving instructions from Washington, founded upon the report brought from the Mexican capital by Mr. McRea.—And we now learn from our cotemporaries, that since the sailing of our Minister, important documents have arrived, which will no doubt be forwarded to him with the utmost despatch.

FROM EUROPE.

England.—By the arrival of the Great Western at New York, in seventeen days from England, we have London news to the evening of the 1st instant.

No political events of importance had recently occurred. Parliament adjourned on March 23, but would be in full session again on the 7th of April.

In the London Times of the 30th ult. is published the letter of Lord Aberdeen to Mr Everett, in reply to the last letter of Mr Stevenson. The following is an extract from the remarks of the Times upon the letter.

'Lord Aberdeen begins by disclaiming all responsibility for any expressions used by his predecessor, Lord Palmerston; he then explicitly repeats his former renunciations, on the part of this country, of all claim to a right of search over American vessels in time of peace; and observes, that when a vessel is once ascertained to be American, the British cruisers are ordered to abstain from all interference with her, *be she slaver or otherwise.*

'With American vessels, whatever be their destination, British cruisers have no pretension in any manner to interfere. Such vessels must be permitted, if engaged in it, to enjoy a monopoly of this unhallowed trade; but the British Government, concludes Lord Aberdeen, will never endure that the fraudulent use of the American flag shall extend the iniquity to other nations, by whom it is abhorred, and who have entered into solemn treaties with this country for its entire suppression.'

It is stated that King Louis Philipe is laboring under a disease which excites serious apprehensions, viz. the dropsy.

The news from Algiers seems to be favorable to the French. The Governor General continued to receive propositions of peace from the different tribes which had hitherto held out for Abdel Kader.

According to accounts from Spain, the alarm of an insurrection, under the joint auspices of Queen Christina and the Carlists, seemed to have subsided.

Russia and Circassia.—According to the last advices from St Peteraburg, intelligence had been received that Circassians had taken advantage of the mildness of the winter to make inroads on the Russian territory beyond the Kuban and the Caucasus. A body of these mountaineers, 8000 strong, advanced to the distance of 200 wersts from their country, surprised the town and fortress of Kidjur, in the Caucasian province, delivered it up to plunder, and carried off prisoners a number of its inhabitants.—*Transcript.*

India.—The British have been driven from Cabool, and near six thousand of their best troops have been cut to pieces. Sir Wm McNaughten, the British Envoy at Cabool, while endeavoring to negotiate a treaty with the Affghans, (the terms on which the British troops were to surrender) was treacherously assassinated, and, according to the correspondent of the London Times, his head was cut off, and paraded through the town by order of the son of Dost Mohammed. The latter, our readers will remember, is the native prince whom the British drove from his throne and carried into captivity when they invaded the country. The ladies of the Envoy and several officers have been taken as hostages (for the safety of Dost Mohammed) by the Affghans. The fighting continued for three or four weeks, and throughout, the natives displayed a most ferocious hatred to the English.

The Bombay Times says:—

The Cabool tragedy is over. Of the army, which, on the 1st of November, mustered from 12,000 to 16,000, some 200 or 300 only survive in captivity. Not ten men in all have as yet escaped from the enemy. Since 23th of December, the dates we last gave, 120 British officers, and from 4,000 to 5,000 fighting men, are known to have perished. One European and three Sepoy regiments have been utterly swept away.

From the very commencement the troops seem to have suffered from despondency. Of the leaders, the envoy alone seems to have remained to the end firm and undismayed. The convention seems to have been forced upon him by the garrison. The circumstances of his death are unknown to us. He is said to have been cut down or shot by a Ghazee, or religious fanatic. The convention broken off by his death on the 23d, was renewed on the 25th, and concluded about the 29th. Its terms were in the last degree humiliating.

It appears, by the description given in the English papers, that the retreat of the British army from Cabool towards Jellalabad was in the highest degree disastrous.

In looking with an unprejudiced eye upon this contest, one cannot but inquire. What business had these English troops in Affghanstan?

The New York Commercial Advertiser in giving a summary of the foreign news makes the following remarks:

The tidings from Central Asia are startling; but these are less important than the measures of the British Ministry, by which they hope to stem the tide of misfortune and distress so powerfully setting against the kingdom. At length necessity compels them to meet the exigencies of the country by a sweeping and onerous taxation. Increasing expenditure and decreasing revenue present combination of evils which will try their fortitude and skill.

Arrival of the Britannia.—The Britannia Steamship arrived at this port on Wednesday morning, and brings London papers to April 5th. These papers confirm, the disastrous accounts given above, relative to the British war in Affghanstan.

Of the merits of this controversy we know but little. We cannot however, help repeating the inquiry,—'What call had British troops to Affghanstan?' This looks very much like an unrighteous war of conquest. In this view of it,—while we deeply mourn over the suffering and loss of individuals and families, how can we be expected to feel any regrets or sympathy for the defeat and mortification of a government or ministry whose unprincipled and grasping ambition has been thus signally rebuked.

China.—The latest news from China is to January 17th. There is but little news.

MARRIAGES.

In this city, on Thursday evening, by Rev Mr Motte, Mr Geo E. Tyler, of Waldoboro,' Me., to Miss Sarah N. Rutter, of Boston.

On Sunday last, at the Bulfinch street Church, by Rev Mr Gray, Dr Robert W. Newell to Miss Adaline C. Colman, formerly of Brookfield, N. H.

At Roxbury, 17th inst, by the Rev Mr Putnam, Mr Abiel S. Lewis to Miss Elsey E., daughter of the late Charles Davis, Esq.

At Worcester, Lieut Geo P Field, U. S. Army, to Miss Elizabeth Elliot, daughter of Col Josiah H. Vose, U. S. Army.

At Needham, on Sunday morning, by the Rev Mr Sangor, Mr Henry H. Kinsell, of Boston, to Miss Betsey E. Gary, of N.

At Lowell, 4th inst, Mr George W. Fuller, of Boston, to Miss Mary J. Brown, of L.

In Exeter, 13th, J. G. Hoyt, A. A. Professor of Greek in Phillips' Academy in that town to Miss Margarette T., only daughter of the late S. P. Chamberlain, U S. Navy.

In Lexington, on Thursday last, by Rev Samuel Kirkland Lothrop, Rev. William Gray Swett of Lynn, to Miss Charlotte Bartlett, daughter of E. Phinney Esq. of Lexington.

At Derry, N. H., 12th inst, by Rev Mr Day, Worcester Webster, Esq, of Boscawen, to Miss Mary Jane Betton, daughter of the late Hon Silas Betton.

At Ellsworth, Me., Capt Eben B. Hooper, of Salem, Mass., to Amanda E. Crawford, of Castine.

DEATHS.

In this city, (at her residence in Beacon street) on Monday morning last, Mary, widow of the late Samuel Allyne Otis, formerly Secretary of the Senate of the U States 85.

In this city, Mrs Mary, wife of Isaiah Johnson, 25.

On 13th inst, Dr George B. Doane, 49.

In this city, Mr George Brown, 35.

On Friday, 15th inst, Cordelia Herbet, only daughter of Nath'l Winsor, aged 3 yrs.

On Wednesday morning of scarlet fever, Charles Ripley, son of James Adams Jr, 7yr and 4 mos.

On Friday morning, George, son of the Right Rev A. V. Griswold 12.

In Salem, on Saturday evening, Mr Jonathan Mansfield aged 70.

At Brighton, 14th inst, Mrs Sarah Prince, 76, widow of the late Richard Prince, Esq, formerly of Marblehead.

At Concord, N. H., 14th inst, Mr Andrew Calhoun, formerly of Brighton, Mass., and father of Hon W. B. Calhoun, member of Congress from this State, about 70.

In Hamilton, 18th inst. Mrs Sarah, the widow of the late John Boies, Esq. 75.

At Sandbornton Bridge, 4th inst. Hon Daniel C. Atkinson, for many years Judge of Probate for Strafford County.

At Savanah, Geo, 9th inst, Mr Aaron Greely, in his 27th year, late of Portland.

On the passage from St Croix to the United States, on the 22d of March last, Georgina G. Bryant, wife of John Bryant, jr. Esq. of Boston. in the 25th year of her age.

NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and Vestings, and all other articles usually found in a Merchant Tailors establishment.

The above stock is fresh, and of the most desirable styles. All garments sold for prices, and made in a manner, that shall not be surpassed for cheapness and goodness by any other establishment in the city.—Friends and the public are invited to call. 3m a23

BOSTON CIRCULATING LIBRARY.—Recently added: The Edinburg Quarterly, Westminister, and London Quarterly Reviews; Blackwood's, Bently's and the Dublin University Magazines; The North American Review for April; also a large supply of Bulwer's New Novel; for sale by W. CROSBY & CO, 118 Washington st. a 23

DICKENS'S WORKS FOR $4.—further supply of the complete works of Box, in 6 vols 8vo, well bound, printed on good paper and large type, this day recioved by WM. CROSBY, & CO 118 Washington st. a 23

NEW BOOKS.—Sketches of Foreign Travel and Life at Sea, including a cruise on board a man of war, as also a visit to Spain, Portugal, the South of France, Italy, Sicily, Malta, the Ionian Islands, Continential Greece, Liberia and Brazil; and treatise on the Navy of the United States; by Rev Charles Rockwell, late of U S Navy; 2 vols.

Tecumseh, or The West Thirty Years Since; by George H Colton.

A Voice to Youth, addressed to Young Men and Ladies; by Rev J M Austin.

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DAILY FOOD—A Pocket Manual for Christians—Being a Promise, and another scriptural portion, for every day in the year—together with a verse of a Hymn—with four beautiful engravings—best edition published—a lot in an improved style of binding, richly gilt—also in cambric, cheap, $1,50 per dozen—published and for sale by TAPPAN & DENNET, 114 Washington st. a23

SCHOOL, THEOLOGICAL and Miscellaneous Works—TAPPAN & DENNET, 114 Washington st, have lately received a large assortment of Books, in all the various departments of Literature, which they can sell to the trade, country merchants, teachers and school committees on the most reasonable terms.

Blank Books, Paper, Quills, and all articles of Stationary; Books in rich bindings for gifts. All orders sent by mail or otherwise will be answered on as good terms as though the individual were present.

Particular attention paid to furnishing Libraries.

The largest assortment of books suitable for Church, Town and Sabbath School Libraries, for family reading, etc. that can be found in the city. a23

JAHN'S BIBLICAL ARCHAEOLOGY, translated from the latin, with additions and corrections by Thomas C. Upham, 8vo—for sale by a23 WM CROSBY & CO, 118 Washington st

THE TEETH, THE TEETH.—It has ever been a desideratum with the dental profession to procure some suitable Cement, with which Teeth might be filled that were too far gone by decay to admit of their being filled with gold, silver, or any other substance. DR. STOCKING, Surgeon Dentist, has the pleasure of saying to that portion of the community who are suffering from Teeth thus decayed, that after much scientific research and expense, he has obtained the much desired and long sought for article, which being of the consistency of paste, is easily introduced into all the irregularities of the cavity, without producing the slightest pain; and thus moulded so as to give to the tooth its original form. In the course of a few hours it becomes hard like stone, and will remain firm and incorruptible, preventing further decay, and restoring the tooth to its lost usefulness in masticating food. The Paris instruments with which DR. S. extracts teeth, have been justly pronounced by the most eminent Dental professors, superior to all others that have ever been invented for that purpose; the whole set, consisting as it does of a separate instrument for each tooth in the jaw, so perfectly adapted in all respects, that in the most difficult and apparently hopeless cases, they will remove teeth, stumps and roots, with a safety and facility truly surprising. DR. S. has just received a full supply of English, French, and American mineral Teeth, of uncommon beauty and perfect resemblance to the natural teeth. Terms.—for setting on Gold Plate from $3 to $5—for setting on Pivot from $1,50 to $2.50—Filling with pure Gold $1,00—Filling with Cement from 50 cts to $1,00—Filling with Silver from 50 cts. to $1,00—Filling with Tin from 50 to 75 cts.—Extracting 25 cts. Examinations and advice gratis. All operations warranted. Office No. 31 School street Boston. a 23

LEBAUD'S HORSEMANSHIP.—For sale at TICKNOR'S corner of Washington and School streets, The Principles of the art of Horsemanship, for ladies and gentlemen; in which all late improvements are applied to practice, by M. Lebaud; translated from the French by Daniel J. Desmond, Esq.; price 25 cts. This valuable little book will be found of great assistance to persons learning to ride, and also conveys many useful hints to those more advanced in the art of horsemanship. a 23

WHEATON'S RIGHT OF SEARCH.—An Enquiry into the validity of the British claim for a right of visitation and search of American vessels suspected to be engaged in the African Slave Trade, by Henry Wheaton, L L D. Minister of U S at the Court of Berlin, &c. this day received and for sale by W D TICKNOR, Agent corner of Washington and School streets a 32

HAWTHORNE'S NEW WORK.—Biographical Stories for Children, containing the history of West, Newton, Johnson, Cromwell, Franklin, and Queen Christina, by Nathaniel Hawthorne, author of 'Twice Told Tales', ect. Just published and for sale at TICKNOR'S corner of Washington streets. a 23

STERLING'S POETICAL WORKS.—Just republished and for sale at TICKNOR'S, corner of Washington and School streets, the Poems of John Sterling; containing The Sexton's Daughter, Hymns of a Hermit, etc, edited by Rufus W Griswold, Esq a 23

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Another lot of those stout Cassimeres, of good quality, have been recieved, and will be sold at the same low price as formerly.

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POETRY.

BOYHOOD.

The dreams of early youth,
How beautiful they are—how full of joy—
When fancy looks like truth,
And life shows not a taint of sin's alloy.

When every heart appears
The temple of high thought and noble deed—
When our most bitter tears,
Fall o'er some melancholy page we read.

The summer morn's fresh hours—
Her thousand woodland songs—her glorious hues;
Oh! life's so full of flowers,
The difficulty *then* is where to choose!

The wonderful blue sky—
Its cloudy palaces—its gorgeous fanes—
The rainbow tints which lie
Like distant golden seas near purple plains,—

They never shine again,
As once they shone upon our raptured gaze:
The clouds which may remain,
Paint *other visions* than in those sweet days!

In hours thus pure—sublime—
Dreams we would make realities: life seems
So changed in after-time,
That we would wish realities were dreams.

MISCELLANEOUS.

THE GOOD SAMARITAN.

'Mother, what did uncle C—— mean yesterday, when he said that he hoped each of father's children might follow his steps and be as good a Samaritan as he was. I have been thinking to-day a great deal about it. Did father ever find a wounded traveller, and help to make him well and comfortable?'

'No, my dear son,' replied his mother, 'nor is it at all probable you will ever be able literally or exactly to fulfil our Lord's direction, to imitate the good Samaritan, in the particular circumstance of his conduct. But when he gave his command to his disciples, in every age and station of life, to 'go and do likewise,' he meant that they should strive to have the same spirit of love reigning in their hearts as he had. Only let us secure this, and opportunities will be continually presenting themselves, even to the poor and the young for emulating the example of him who showed mercy to the sufferer of a hostile nation and of a different religion.' 'Suppose mother,' said Charles, 'I begin this very day, and try to watch every chance that offers. May be I can, in time, grow up a good Samaritan!' 'Christians are not to expect *chances* to fall in their way. The Bible, however, teaches us, that opportunities for the exercise of every Christian grace and duty are given by God, as talents which may be either neglected or improved; and I believe, in proportion as we try to discover them, we shall find them increasing in number.'

Full of his project, Charles set off for school, determining a little too confidently, to let no occasion pass by, unimproved, for bringing his mother's views into practice. He looked carefully up and down the street, as if expecting the blind, the halt, and the maimed were to come purposely in his path. The school-room was reached in a shorter time than usual, and, with a secret feeling of disappointment, he took his place at his desk. His companion on the right was an amiable, but rather a dull boy, who was continually behind hand with his class from his inability to take in his master's quick and rapid explanations in proper time. Charles had proved a kind friend, and Roger had acquired, almost mechanically, the habit of looking to him in all his difficulties He had on this morning entered on a new rule of arithmetic; and after in vain trying to comprehend Mr Strong's attempt at simplifying the subject, he returned depressed to his place. He looked at his friend, hoping he would notice his troubled countenance; but Charles, chagrined in being defeated in his intentions of acting benevolently abroad, forgot, or was in danger of forgetting, to exercise charity, quietly and unostentatiously in his daily walk.

Deeper and still deeper sighs had escaped from Roger's bosom, as each successive moment brought recess time nearer, with his difficulties unlessened. 'I wish you could stop that dismal sighing, Roger,' at length exclaimed Charles, petulantly, 'It really is enough to give one the blues!' 'Charles,' replied his friend, 'if I could understand as quickly as you do, I could be cheerful too!'

'Oh! I suppose,' said Charles, hastily, 'you have got into your old troubles again; I really wish you would not be quite so stupid!'

Roger made no reply, but bent more closely over his book, and Charles tried to forget he had spoken unkindly. Just then, Mr. Strong came round to overlook his pupils' studies, and finding Roger had made no progress, he reproved him hastily and severely for laziness. Charles was roused to sympathy, and turning to his friend, he observed his arithmetic blistered with several large tears.

'Come, come, Roger,' said he, in a kinder tone, 'never mind the scolding. Be more of a man, and don't cry about it!'

Roger looked half reproachfully at his friend, saying 'If the tears came, Charles, it was in spite of myself, and not for Mr. Strong's scolding. I am too much used, both at home and at school, to be scolded for dulness, to shed tears on that account. But, oh! when my heart has been torn elsewhere, your kindness has often poured oil into my wounds, and, therefore, that was the reason, a sharp speech from you, cut me just now so deeply. But I see you are sorry, and it is all forgotten.'

Charles was pained, deeply pained. 'Oh!' thought he, 'what will mother say when I tell her of this. So much for my proud resolutions!' Humility now took the place of pride; and without thinking he was doing so, the little boy began to act the part of the good Samaritan to his school-fellow. He patiently, and with considerate slowness, explained away Roger's difficulties, and thus ennabled his friend, by giving up his recess to him, to master all his task by the allotted hour.

When he reached home he found his younger brother, who was a prisoner in the nursery from sickness, looking wistfully for him. 'Mother, said Charles quickly, 'I had no play at recess to-day, and I am going now to take a game of marbles with my cousin, in the garden.'

'I thought may be,' said little Frank, sadly, 'that you were going to put together your farm-yard again, like you did yester day!'

Charles had his hand on the door, prepared to run from little Frank, to seek his own gratification, when the little fellow called after him, 'Just stop, dear Charles, and give me one nice kiss before you go.' Charles, as he turned to kiss his little brother, saw his mother's eye tenderly fixed on him. Like the loving glance which the Lord fixed on the guilty Peter, so did the mother's eye arrest the erring child. Charles was at once sensible of the temptations presented to him and the opportunity offered for exercising that love which, while it seeketh not its own, gladdens and soothes the hearts of others, even as the healing ointment mollifies the wounded and bruised in body.

Charles threw down his marbles, and cheerfully taking out the box in which he kept this dissected farm yard, put it together for the amusement of the little sufferer, without allowing himself the indulgence of telling him that it was the hundreth time he had done so.

His mother saw and felt the struggle of her child, but would not hastily commend him. She knew that her child might learn to love even a mother's praise too well, and she wanted him to have his motives of a purer and holier kind. When she had closely scrutinized him, and found him apparently unconscious of her observation, and unsolicitous for her praise, she drew him to her bosom, and exclaimed, 'My love, you have acted the good Samaritan; not in the way-side, but in the nursery. God bless you, and instruct you by his grace to do so more and more.' M. C.

INCONGRUITIES OF SLAVERY.

Our readers need not be startled, we are not about to deliver a lecture on abolition—to urge the dissolution of the Union—or to cast forth a blazing shaving—we are not so ambitious as to suppose we could wield a fire-brand, among the gunpowder institutions of the south. We only wish to call attention to the fact that the existence of slavery in this republic—the different laws of the United States, and in the different States, in regard to the blacks—and the various views policy compels the general government to take of them, have had a tendency rather to confuse men's ideas and give a pleasing variety to the meaning of language. The blacks are rather a Protean class of beings it must be confessed, and change nature and character with almost every degree of latitude. In old England a colored gentleman rides and dines with the nobility, walks arm in arm with peeresses, and takes wine with dukes. In New England a worthy old black man was very nearly chosen a member of the state legislature. South of the Potomac, slaves ride *inside* of stage-coaches with their masters and mistresses:—north of the Potomac they must travel on foot, in their own hired vehicle or in the 'Jim Crow' car. In Hayti the dark skinned man is uppermost—in Georgia he is undermost. In one State he holds property and wills it to his heirs. In another state he *is* property, and by the last testament is bequeathed to the nearest kindred of the man who bought or raised him. In Massachusetts he can testify and may be hung. In South Carolina he may be hung but cannot testify. On one side of a line he is a slave and must not learn to read. On the other side of the same line, he is free and flourishes a vote for the Governor. In one law he is a chattel;—in another he is one of the people and counts in making up a district to send a representative to Congress. Nay, in Mr. Webster's late letter to Mr. Everett, the black man appears in a different character in almost every line. Now he is freight—so set down in the 'bill of lading;' then this freight is guilty of mutiny and murder;—next he struts a freeman in one of the British islands—and afterwards his restitution to his owner is demanded because he is property, on legs. The Moor of Venice married the gentle Desdemona. If he had lived in these days, in our old Bay state, he could not have done any such thing, and the poor girl would have escaped suffocation. What a black man is depends upon where he is. He has no nature of his own: that depends upon his location. Moreover, the contradictions that appertain to him, produce corresponding contradictions in the white man. We will not have a slave in this Commonwealth, and yet, they say, we must fight to protect slavery south of Mason & Dixon's Line. We must not move a finger to loosen the chains of the captive on our own soil, but we must catch with our cruisers and consign to the hangman, all rovers on the high seas, whose cargoes are colored people with two feet, two hands, and five senses. The Amistad negroes are sent home. The mutineers of the Creole are demanded by the Secretary of State.

Seriously, very seriously—do not the incongruities, the strange anomalies, in the condition of the colored race, clearly show there is terrible wrong somewhere? Is not the position of this country, in relation to the black man, a position that may well cause anxiety? Philanthropy and patriotism, law, and humanity—our duty to the North and our contract with the South—all are appealing to us, with different voices. The confusion of tongues is terrible; the confusion of ideas is worse. It is a time and this a topic for thought and not for passion.

PRAYING HIGHLANDER.

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had passed since the execution of Major Andre, and the indignation of the British, exasperated alone to madness by the event, had not yet cooled down. There was however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing from out a clump of underwood that bordered on one of the huge forests, which, at that period, covered by much the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words; he had stolen away from his fellows, he said, to spend an hour in private prayer. 'Have you been in *the habit* of spending hours in private prayer?' sternly asked the officer, himself a Scotchman and a Presbyterian. The Highlander replied in the affirmative. 'Then,' said the other, drawing out his watch, never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud, that we may all hear you.' The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God; it breathed of imminent peril, and earnestly implored the divine interposition in the threatened danger—the help of Him who in times of extremity, is strong to deliver. It exhibited, in short, a man, who thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose. 'You may go, sir,' said the officer, as he concluded; you have, I dare say, not been in correspondence with the enemy to night. His statement,' continued he, addressing himself to the other officers, 'is, I doubt not, perfectly correct. No one could have prayed so, without a long apprenticeship; the fellows who have never attended drill, always get on ill at review.'

MAKE HOME HAPPY.

It is a duty devolving upon every member of a family to endeavor to make all belonging to it happy. This may with a little pleasant exertion be done. Let every one contribute something toward improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert himself to render it better and more pleasant. If it is good and pleasant, let each strive further to adorn it. Let flowering shrubs and trees be planted, vines and woodbines be trailed around the windows and door; add interesting volumes to the family library; little articles to replace those which are fast wearing out; wait upon, and anticipate the wants of each; and ever have a pleasent smile for all and each.

Make home happy! Parents ought to teach this lesson in the nursery, and by the fire side; give it the weight of their precept and example. If they would, ours would be a happy and more virtuous country. Drunkenness, profanity, and other disgusting vices, would die away, they could not live in the influence of a lovely and refined home.

Does one think, 'I am poor and have to work hard to get enough to sustain life, and cannot find time to spend in making our old house attractive.' Think again! Is there not some time every day which you spend in idleness or smoking, or mere listlessness, which might be spent about your homes? 'Flowers are God's smiles,' said Wilberforce, and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are but few homes in the country which might not be made more beautiful and attractive, not to strangers only but to inmates. Let every one study then, and work, to make whatever place they may be in, so attractive, that the hearts of the absent ones should go back to it as the dove did to the ark of Noah.

THE OLD SOLDIER'S RULE.

Dear Children,—If you would have friends you must show yourselves friendly. I know an old soldier of the Revolution, who told me the following story.

'I once had a neighbor, who, though a clever man, came to me one hay day and said, 'Esq. White, I want you to come and get your geese away.' 'Why said I,' what are my geese doing?' 'They pick my pigs' ears when they are eating and drive them away; and I will not have it.' 'What can I do?' said I. 'You must yoke them.' 'That I have not time to do now,' said I, 'I do not see but they must run.' 'If *you* do not take care of them I shall,' said the clever shoemaker in anger. 'What do **you say Esq. White?**' 'I cannot take care of them now, but I will pay you for all damages.' 'Well,' said he, 'you will find that a hard thing I guess.'

So off he went, and I heard a terrible squalling among the geese. The next news from the geese was that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes.

'Now;' said I, 'all keep still, and let me punish him. In a few days the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them.

'Have you seen any thing of my hogs?' said he. 'Yes sir, you will find them yonder eating some corn which they tore down in my field.' 'In your field?' 'Yes sir,' said I, 'hogs love corn, you know—they were made to eat.' 'How much mischief have they done?' 'O, not much,' said I.

Well off he went to look, and estimated the damage to me to be equal to a bushel and a half of corn.

'O no,' said I, 'it can't be.' 'Yes,' said the shoemaker, 'and I will pay you every cent of damage.' 'No,' I replied, 'you shall pay nothing. 'My geese have been a great deal of trouble to you.'

The shoemaker blushed and went home. The next winter when we came to settle, the shoemaker determined to pay me for my corn. 'No,' said I, 'I shall take nothing.'

After some talk we parted; but in a day or two I met him in the road, and fell into conversation in the most friendly manner. But when I started on he seemed loth to move, and I paused. For a moment both of us were silent. At last he said, 'I have something laboring on my mind.' 'Well, what is it?' 'Those geese. I killed three of your geese, and I never shall never rest till you know how I feel. I am sorry.' And the tears come in his eyes. 'O well,' said I, 'never mind, 'I suppose my geese were provoking.'

I never took any thing of him for it; but whenever my cattle broke into his field after this, he seemed glad—because he could show how patient he could be.

'Now,' said the old soldier,' conquer yourself and you can conquer anything. You can conquer with kindness where you can conquer in no other way.—*Vermont Chronicle.*

SANDWICH ISLANDS.

LETTER FROM MR. FORBES.

Native Toil and Perseverance in erecting a Meeting-house.

Scarcely could a people give more unequivocal evidence of attachment to the privileges of the sanctuary than the members of Mr. Forbes' church have done, by their voluntary submission to such an almost incredible amount of toil in collecting the materials and erecting a house of worship.

By the blessing of God we now have a comfortable and decent place of worship, erected solely by voluntary effort, and principally by the church-members. We hope soon to exchange the tones of the Sabbath bell for the din of the conch, which has hitherto been our only signal for meetings. Our kind friends of Reading, Pennsylvania, have furnished us with a bell gratis, but we have not yet got it up. The building is 120 feet by fifty-seven on the inside, laid up in stone and lime, with side walls twelve feet high, and lathed and plastered overhead in the form of a hollow half hexagon. The whole cost of the building cannot be easily computed. But I think we could not have erected it for less than $6,000, had every thing been paid for. In the first place, every stone had to be carried by the church-members on their shoulders about one eight of a mile to the building. This was gratuitous labor. Our lime had then to be obtained in the following manner. The coral was taken from the sea; and as there are no reefs here, it was procured at the bottom, in from ten to twenty feet water, by diving down; detaching a piece, and if large, ascending to take breath, then descending again with a rope, which they make fast and draw up the mass. In this way the canoe was laden and then rowed ashore, and the coral piled on the beach. Thus all the lime stone was procured—about thirty-six cubic fathoms in all. It was then to be burned. For this purpose they had to procure more than forty cords of wood, every stick of which was carried from the mountain, from one to two miles on the shoulders of the church-members. After the wood was got and the lime burned, it still had to be taken from the beach up to the building, about one quarter of a mile. This was done by the women in calabashes, each one filling her calabash with lime, and carrying it on her shoulder to the building; in all about 700 barrels of lime. In like manner they carried full as much sand, and about an equal quantity of water, making in all about 2,000 barrels of sand, lime and water, carried solely by the women in calabashes. This labor of the female church-members was entirely gratuitous, besides many contributions in other ways. Then the plates, beams, sills, rafters, and posts, which supported the work overhead, joist, lath, etc., were still to be got. This fell on the men, of course; and as we had no cattle to drag large sticks, such things not being owned by any person who is a member of my church, the male church-members divided themselves off into companies, according to the size of the stick to be dragged down; and taking with them ropes, each company selected their stick, going up to the mountain by daylight. The posts and beams required about forty to sixty men for each stick. Generally they got down the stick by dar', after much toil, over beds of lava and ravines. The distance was from six to ten miles. In this way all our timbers were obtained Sometimes I went with them myself to encourage them, and found that by the time we reached the place where the timbers were, we had performed quite a fatiguing morning's journey, besides being benumbed with the cold and thoroughly wet with the dew on the fern and underwood, through which we had to make our way.

To pay the workmen who laid up the walls and did the carpenter-work, the members of the church each subscribed according to his ability, some ten dollars, some five, some two, and some one. This they paid in whatever they could that the workmen would take. Some paid in hogs, some in fish, some in potatoes, some in turkeys, fowls, and goats, some in tapas, malos, etc., and a few in cloth and money. This, together with the subscriptions of my own family, and of Mr. Ives, and thirty dollars from Mr. Gulick, in addition to boxes from our friends in America which we devoted to the church, to the value of $100 in all, and $10 cash from Mr. Lowenstern, an Austrian traveller, $15 from captain Ricketson, one barrel flour and one piece of cloth from Captain Brown, enabled us to pay off the workmen within about $100, which small debt the church are trying to pay off.

Thus we have a comfortable house of worship, the fruit of the people's own industry and voluntary effort, and are about to put up a base for a belfry to hang the bell which has just come out in the Gloucester. I ought, perhaps, to state that, during the progress of our building, the church contributed at monthly concerts to the amount of $240, in various articles, such as tapas, mulos, etc., which was divided monthly among the school teachers, who at that time had no provision made by government for their support. The usual monthly contributions at our concerts averaged about fifteen dollars, from the females alone. That of the men was devoted to the building. It has been to me a vast burden of care and anxiety during the two years of its erection. I have had to superintend the whole process, and many times to lay out and correct the work with my own hands; and many a hard hour's labor have I spent on it in various ways.—*Missionary Herald.*

EVILS OF MODERN MUSIC TEACHING.

A gentleman who lost his only daughter a few days since, by a rapid pulmonary consumption, and who has ascertained that other young ladies are suffering from the incipient approaches of symptoms precisely like those he has so painfully witnessed in a member of his own bereaved family, suggests that lesions, or some other equally injurious effects are produced in the lungs by the modern mode of vocal instruction. The instructer begins with the pupil, by causing a full inspiration to be made—the lungs being distended to their utmost capacity. When in that condition, a horrible noise, called a sound, is to follow, by allowing the slow escape of the unnatural volume of air pressed upon by an equally unnatural effort of the external respiratory nucles. The object is said to be the *strengthening* of the lungs, which is absolutely ridiculous, and no more philosophical than holding one's feet in a tub of cold water to produce a better base. Now if it is true that music masters actually begin their lessons by overstraining the delicate tissue of the air-cells, they are sowing the seeds of a wide-spread desolation, that requires an immediate and careful investigation. Our young ladies are swept off with melancholy rapidity throughout New-England, almost before they have begun to live, through the combined agency of a variable climate, the vices of civilization, and dress; and if there is to be another power brought into requisition, under the specious character of a vocal education, some counteracting influences should at once be devised to undeceive parents, and to develope a less objectionable system, that does not bring disease and premature death with the first songs of youthful vivacity.—*Medical Journal.*

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[From Professor Stuart.]

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M. STUART.
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